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AN INTERNATIONAL QUARTERLY JOURNAL

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A yearly journal of

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HISTORY OF RELIGIONS
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Published under the auspices of
the National Research Council

Editor: Dr Giovanni Tucci

Subscription: 3500 lire (or equivalent) yearly

Rivista di Etnografia
via Belsito a Posillipo 17
Naples, Italy

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VOL. VII, No. 4 THE APRIL-JUNE 1967

THE MANKIND QUARTERLY

— mala opinio bene parta delectet —

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VOL. VII, NO. 4 APRIL-JUNE 1967

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Proposals for Separate Ethnic Development in Rhodesia

By R. GAYRE OF GAYRE

In a previous paper[1] I showed that the separate development of different races provides the only solution to the problem of inter-racial relations which is fair to all the peoples concerned, whereas integration invariably involves the subordination of the less advanced peoples, and results in a caste system. Thus, integration in Rhodesia would mean that the Bantu would be subordinated to the White population in all walks of life. I also pointed out that this is a moral issue, and on moral grounds alone separate development is the only right solution. Therefore the problem in Rhodesia is not whether separate development should be carried out but how it is to be achieved, and this paper sets out the principles which I believe should be followed.

RACIAL ECOLOGY

Rhodesia is divided into three basic geographical regions. The high veldt, a highland plateau belt roughly 3000 to 6000 feet in altitude, runs from south-west to north-east. To the north of this plateau are the lower lands along the Zambesi and Lake Kariba, about 1500 to 3000 feet high. To the south of the high veldt is the low veldt, where the land drops even lower to about 1000 feet in altitude.

The altitude of the high veldt makes for much cooler climatic conditions than would be expected considering the tropical situation of Rhodesia—in contrast, for instance, to adjacent low-lying Mozambique to the east, which suffers from a much hotter climate. It is this high altitude which justifies European settlement of the country on a permanent basis, for in the high veldt area the European racial type can live and survive without suffering the genetic degeneration which would otherwise occur in such a tropical situation. In the low coastal region of northern Mozambique, by contrast, natural selection would invariably work against the permanent survival of the virile White population.

On the other hand the Bantu, who are basically a Negroid people, have been evolved—in the first instance in the Niger and Congo regions—for survival in those very conditions which are

[1] "The Dilemma of Inter-racial Relations," THE MANKIND QUARTERLY, Vol. VI, No. 4, April-June 1966, pp. 183-201.

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inimicable to the Caucasoids. Although in the course of their expansion from the Congo, first north-eastwards through Uganda to the borders of Ethiopia and then southwards to Southern Africa, the Bantu have overrun highland areas, they are not a stock which is specialised by evolution to live in the cooler parts of the continent. It is also a noticeable fact that where they have settled in regions of higher altitude natural selection is already changing their racial type, by giving preference to the survival of their non-Negroid genetic elements. Although the Bantu are basically Negroid, because they also have other genetic elements such as Cappoid and Cushitic, and even Caucasoid, they will survive anywhere, but at these higher altitudes only as a result of the destruction of their characteristic Negroid strains, so that slowly but surely they will become de-Negro-ised.

Because the Europeans, in contrast to the Bantu, do not carry the genes of Negroid strains, their survival in low-lying tropical regions could only be at the cost of degeneration of the stock. Since the White Rhodesian population has a very high I.Q. and is among the most intelligent of the English-speaking peoples, as Nathaniel Weyl has shown,[2] this could not be other than a tragedy.

It is consequently evident that in making any arrangements for separate development the relationship of each racial type to the habitat best suited to its needs and permanent survival must be chosen, even if this should in the first instance involve tremendous costs and inconveniences, for it is no use arranging a racio-demographic distribution which in the end will not permanently serve the best interests of both racial types. It therefore follows that before all economic or political and other considerations must be placed the need to aim at achieving a racial distribution which conforms to the best basic racial ecology, by considering the various stocks in relation to the geography of the country. This in effect means that the White population must be located on the high veldt, and the Bantu population must occupy the low veldt and the lower middle veldt.

DISTRIBUTION OF TRIBAL LANDS

The fact that the present allocation of the various categories of tribal territory has not been established or continued in accordance with this principle has made the problem all the more complex. In some measure, therefore, the desirability of arriving at a new distribution conforming to sound geographical and genetic principles must be balanced against the need to cause the minimum of disturbance. This means that, simply for the sake of convenience, some tribal lands which impinge on the high veldt areas would have

[2] "White Rhodesians: An Unrecognized Intellectual Elite," THE MANKIND QUARTERLY, Vol. VII, No. 4, April-June 1967, pp. 207-210.

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to be included within the Bantu Homelands. Furthermore, for communications and defence purposes it would also be necessary to include some low veldt land within corridors of White occupation. Despite these imperfections dictated by purely practical considerations, the racial distributions which I propose to discuss would nevertheless largely conform to the principle that the bulk of the White population should occupy the highlands and the bulk of the Bantu should live in the lower parts of the country.

Fortunately, despite the past lack of objective and far-sighted planning in terms of racial geography, the facts of nature have operated to such a degree that the White people have tended to occupy the cooler lands, and the Bantu the warmer. Thus, the racial distribution over large areas of the country already is in relation to high and low veldt, and so the problem is not insuperable as it might otherwise have been.

ALLOCATION OF TRIBAL LANDS

It is not possible for one person to define exactly which territories occupied by tribal Bantu should be allocated to one or the other of the two principal Bantu nations, except in a most general way. The inter-tribal and inter-national penetrations have been too considerable to do this without the assistance of a team of ethnographers to work over these areas and take evidence from all parties concerned. For instance, in the area south of Lake Kariba there is a considerable and old settlement of Tongas which has been penetrated by Shonas who crossed the higher veldt into the region. Some of these have remained Shonas but others have been absorbed by the Tongas. Then, over all or most of this region the Matabele have carried their conquests at one time or another, and as a result there are large areas which they would claim to be their lands, although the majority of the people might not be Matabele at all.

Where possible my suggested divisions follow traditional boundary lines, such as the provincial boundaries demarcating Mashonaland from Matabeleland, although naturally they are not necessarily definitive frontiers in all cases. However, some of these areas might have to be re-allocated in part or perhaps broken up into other regional units.

Nevertheless, what I do consider to be valid are the boundaries which I am suggesting in general terms between the Bantu Homelands as a whole and the areas of White settlement. This is in any case the important aspect at this stage, since the primary need is the disentanglement of the areas of European and Bantu settlement. After that has been settled it will then be possible, with the aid of expert field workers, to make such re-allocations as may be necessary of the various regions or parts of them to the two principal nationalities involved.

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These boundaries, especially those between White and Bantu Homelands in areas now in White occupation, of necessity have to be somewhat arbitrary. Strategic considerations, or usual lines of demarcation such as rivers and roads, and the need to straighten the boundaries as far as possible between one Bantu territory and another, must influence the lines drawn. Here again, however, detailed survey work on the ground would be necessary. For instance, a line may cut in two some important economic unit such as a farm or industrial plant, and so an adjustment would have to be made. I am not taking these matters into consideration at this stage as my main concern is to arrive at a generalised definition of the White and Bantu Homelands.

It may well be that too much European land is included in the proposed Bantu Homelands. The main criteria here should be the amount of land required to provide for the Bantu who are settled on land in the White part of Rhodesia. If the land released from European occupation in the Bantu Homelands would be more than enough to accommodate these incoming Bantu, as well as those from the towns who would be re-aculturated to their own nationalities, then less land need be provided. A commission of experts would be necessary to decide these matters when the time came.

MILITARY ZONES

It is obvious that adequate military defence must be provided for Rhodesia, not only in its present form but also as envisaged in these proposals. As the only members of the population who can make a significant contribution to defence by maintaining military forces of a highly advanced and modern type are the White Rhodesians, it is essential that the defence of Rhodesia must be in the same hands as those in which it now lies.

Since there is not likely to be any threat to the frontiers of Rhodesia in the foreseeable future from South Africa or Mozambique, or even from Botswana, the only frontier which need be considered seriously in this connection is the northern one. This is the strongly defensible frontier along the Zambesi and Lake Kariba—which is some 170 miles long and averages about 20 miles wide for much of its length.

Along this northern frontier I propose that there should be four military zones, strips of land about 20 miles wide which would be under White Rhodesian military control, but in which the civilian administration would be in the hands of the adjacent Bantu Homelands. The western military zone would extend westwards from the Victoria Falls and would be part of Matabeleland, as would the north-western military zone which would lie to the east of the Victoria Falls and along the shore of Lake Kariba. The northern

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military zone at the eastern end of Lake Kariba, and the north-eastern military zone along the Zambesi to the east of Lake Kariba, would be under the civilian control of Mashonaland.

BANTU SETTLEMENT OF THE MILITARY ZONES

Parts of these military zones are not settled, or are inadequately settled, because the presence of the tsetse fly makes it impossible for the Bantu to keep the cattle without which they are not prepared to live. This problem will be overcome by the elimination of the tsetse fly, and then these lands can be thrown open to full Bantu settlement.

MINORITIES

At this point it is convenient to mention racial minorities within the territories which would under these proposals be ceded to the Bantu Homelands. For instance, along the southern shore of Lake Kariba, as well as in and to the south of some of these military zones, are found the Tongas, who are neither Matabele nor Shonas—in fact they are related to peoples who live on the Zambian side of Lake Kariba. They are too small and too backward a group to be able to form an independent Homeland for themselves. In the final arrangements the White Rhodesian Government, or such federal authority as might arise, should appoint a commissioner specially charged to see that such minorities receive fair treatment from the majority Bantu nationalities.

Much the same sort of situation arises in the case of the Bavenda in the south of Rhodesia. Across the Limpopo the South African Government is creating the Vendaland Homeland, and these Rhodesian Vendas might well be considered an outlying group in relation to that Homeland, so it may be necessary at some stage to enter into communication with the South African Government on this issue. Similarly, in the eastern borderland region there are Shangaans, who are related to tribes in Portuguese Mozambique, and some special arrangements might also be necessary in their case.

Other so-called minorities are in fact not really minorities at all. For instance, the various tribes of the Karanga are often classified separately, but they are all really part of the Shona-speaking peoples and were, as far as I can see, a ruling caste of—or over—the Shonas in the fifteenth or sixteenth century.

More closely related to the Vendas than to the Shonas are the Rozwis, who are partly descended from a group which was associated with the Zimbabwean complex of civilisations. They show clear indications—such as narrow noses more aquiline than is common among the Bantu—of having Caucasoid genes, although not so markedly as the Lembas, who live among the Vendas. Although

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they would have to be associated politically with the major nationality among whom they might be living, some provision would nevertheless have to be made for their rights. It would seem that these problems might be best solved by a minorities' commission set up to look after the varied and quite distinct interests of all these minority groups.

MAJOR NATIONALITIES

The two major nationalities are the Matabele and the Shona. The former live in the lower lands of the western part of the country and the latter live in the eastern half. There is thus a fairly clear division between them, and any overlaps could be separated in due course by a long-term policy of integration of each group within its own nationality.

MATABELELAND

As well as running the civilian administration of the western and north-western military zones, Matabeleland would comprise four major units: Northern Matabeleland, to the south-east of the north-western military zone, mainly in the lower lands but also intruding well into the higher veldt in places; Western Matabeleland south of the Wankie National Park; South-western Matabeleland south of Bulawayo; and Southern Matabeleland adjoining the South African border.

A capital for these four regions would have to be established, probably in the northern part of South-western Matabeleland, adjoining or near to Essexvale. From such a centre the whole of Matabeleland would be governed, although there would also be four regional administrative centres, one in each region.

Some loss of tribal areas would be involved in achieving this Homeland, but this would be more than compensated for by the addition of other areas, at present White farming lands, which would be included in the four regions, particularly in South-western Matabeleland and Southern Matabeleland.

MASHONALAND

Mashonaland, which would include the civilian administration of the northern and north-eastern military zones, would also comprise four major units: North-western Mashonaland, to the east of Northern Matabeleland; North-eastern Mashonaland, in the north-east of Rhodesia along the Mozambique border and adjoining the north-eastern military zone; Eastern Masonaland, to the east of Fort Victoria; and Southern Mashonaland, to the east of Southern Matabeleland. As in the case of Matabeleland, Mashonaland would thus consist of a number of regions, and there might also

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have to be other regional developments when the exact relationships between the Shonas and the Matabeles and others have been taken into consideration. A capital for Mashonaland would probably be best sited in Eastern Mashonaland, perhaps in a place such as Birchenough Bridge.

NATIONAL PARKS

National parks may be regarded as rather a luxury which should not be allowed to stand in the way of a rational development of Rhodesia as a whole. However, except for a slight restriction, Wankie National Park could be left very largely as it is, and it should only be included in any developments if in fact the area reserved for the Bantu Homelands should be found to be too small to accommodate all of the people belonging to the Bantu nationalities.

NATIONAL LAND AND FORESTS

Although some National Land and forests may have to be used for resettlement of Bantu, the regions from which they have come could in some instances be used for state forests, so that in fact the relationship of forest to arable and settled land need not be seriously disturbed.

RAILWAYS

The railways, which run through the more advanced parts of the country, would remain within White Rhodesia. The only exception would be the line running south from Dada to Malvernia. As it would be advisable for the railways to be under the same authority throughout in order to maintain a unified communications system, a strip of land about two to four miles wide throughout the length of this line should be reserved for this reason, and would probably be in White settlement, as much of it now is.

WHITE RHODESIA

White Rhodesia would consist of the rest of the country, the part located mainly on the middle and high veldt and running in a south-west to north-east direction. It would have extensions to the north at the eastern and western ends of Lake Kariba, and there would also be two corridors through the middle and low veldt, a southern one by way of West Nicholson to Beitbridge, and an eastern one from Fort Victoria to the Mozambique frontier. In the east it would include all the high ground around Inyanga and Umtali, and would continue south on the high ground along the Mozambique border to Melsetter and beyond. From Bulawayo in the south-west there would be another extension beyond Plumtree to the Botswana frontier.

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White Rhodesia would thus have a long frontier with Portuguese Mozambique, and an uninterrupted connection with Botswana as well as with the Transvaal and South Africa.

WANKIE MINING COMPLEX

The Wankie mining complex would form part of the north-western corridor from the high veldt to the Victoria Falls, and so it would be in White Rhodesia, as in fact it would have to be, since these highly developed industrial undertakings would need to be managed by the White Rhodesians.

MINES AND INDUSTRIES IN THE BANTU HOMELANDS

The mines and other industries located in the Bantu Homelands need not be in any way adversely affected, as in the final arrangements for separate development steps could be taken to ensure security of tenure for these enterprises.

TRANSFER OF POPULATIONS

Separate development would call for considerable generosity on the part of White interests, and in order to arrive at the rationalised distribution of populations suggested in these proposals it is obvious that, particularly in the lower lands, considerable areas now developed by White farmers would have to be included in the Bantu Homelands.

However, it would not be necessary for large-scale movements of population to take place immediately after the separate Homelands, two Bantu and one European, are defined. All that would be necessary as far as European occupied land is concerned would be for a corporation to be set up to buy property and businesses when they are offered for sale in the normal course of events. Land would be bought at fair market prices, and would not be sold to other European occupiers as it would in each case be transferred to the appropriate Bantu Homeland administration for re-settlement by members of that nationality from the enclaves still left behind in the designated White Homeland.

The difficulties of persuading tribes to move from territories they now occupy within White Rhodesia should not be minimised. However, as it would be in the interests of the governments of the three territories, particularly those of the two Bantu Homelands, that they should move, every means of persuasion would no doubt be exercised, and with the help of certain inducements I believe that the Bantu in these outlying enclaves would gradually be drawn into the Homelands. The vacated lands would then become available for farming or other European settlement, or for use as state forests and game reserves.

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It might take a generation to achieve this re-distribution of population, and even then it might not be completed as there might still be Bantu in the White Homeland and European farmers in the Bantu Homelands. However, no matter how slow the process might be, the numbers of each stock living in the Homelands of the other stocks would by that time have been much reduced.

ECONOMIC CONSIDERATIONS

I do not believe that these proposals would require any expenditure much greater than that involved at present in the administration of the country as a whole. Although grants would have to be given to the governments of the two Bantu Homelands for such purposes as education and welfare, this would really amount to transferring to their administration money which is now spent directly by the Rhodesian Government on these matters. The only difference would be that much money which is in fact spent on the Bantu, but which is not at present specifically so indicated in the budget, would then be known to be used in this way as it would be transferred to the Bantu authorities in direct grants—and at least White Rhodesia would get fuller credit for its good work than it does now.

POLITICAL CONSIDERATIONS

With the establishment of the Homelands I envisage that three governments would be established, one for the administration of each of the three territories. For co-ordination of foreign affairs and national defence, railways and other communications, and similar matters of common interest such as finance, special machinery would be set up, or else the present Government of Rhodesia would become in effect a federal parliament, formed by representatives nominated by the three Homeland governments. This government, or whatever other administrative machinery might be created to co-ordinate the over-all needs of the three Homeland governments, could not be elected on a basis of universal suffrage as it would have to be related to realities such as economic power, military strength, educational levels of the populations, and so on. In the first instance, at any rate, the federal government or other authority would have to be closely associated with the leadership of the White Rhodesian population.

To avoid any controversies about universal suffrage, the simplest way might be for the present government to become that of the White Rhodesian Homeland, based as it is at present on the aim of eventually achieving universal suffrage, and a federal authority, not related at all to parliamentary elections, could be created to represent the needs of all three Homelands, while defence and foreign affairs could remain in the hands of the White Rhodesian

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Government—and all embassies established abroad would have attachés from the two Bantu Homelands.

The armies of the two Bantu Homelands should be integrated for purposes of defence, and for use only in time of war, into the White Rhodesian military system.

LAW

The legal system in the Bantu national territories should be native law and custom, except where the interests of Europeans are involved, when Roman law should be used.

HIGHER EDUCATION

The existing University College in Salisbury should be transformed into a European university, and a University College should be established in each of the capitals of the two Bantu Homelands. All of these should if possible be associated with the University of South Africa for examination purposes to ensure the maintenance of proper standards.

VOTING RIGHTS

Each of the inhabitants of Rhodesia would fall into one of the following groups: White Rhodesians who would have rights of voting only for the White Rhodesian parliament; and Matabelelanders and Mashonalanders whose political rights would lie within their tribes. The political rights of their tribes would in turn lie within their national territories, and their system of representation would be according to Bantu principles and customs, not by European methods of election. In other words, from the kraals upwards, right through to the chiefs' councils and on to the final governmental authority, the system of government would be Bantu and not one imposed by the Europeans.

This would mean that Europeans living in the Bantu Homelands would have no voting rights within those Homelands but would exercise their political rights in their own White parliament, even though they were in fact residing outside its territory. Likewise, Bantu living in White Rhodesia would have no political rights in that territory.

FOREIGN BANTU

Bantu who do not belong to the two major nationalities, or to the minorities which form Rhodesian branches of such tribes as the Tongas, the Rozwis or the Vendas, would have no political rights either in the White Rhodesian parliamentary system or in the two Bantu Homelands—unless those Homelands wished to create some system of naturalisation, which it would be within their competence to do.

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The Bantu labour on the European farms is largely foreign, and much of it comes from Malawi. This labour force will become less necessary to Rhodesia as farming becomes more mechanised, which will happen as capital resources grow—in fact, this is the story of farming among all Western peoples. Therefore, no encouragement should be given to foreign labour to become permanently settled in the country, otherwise there will be a large pool of unemployed when the more advanced stages of farming are reached. The same thing is true of industry also. Every effort should therefore be made to enter into treaty arrangements with the governments of countries such as Malawi to ensure that their citizens remain responsible to them and under their control. In cases in which foreign labourers have married local women, their absorption into the Rhodesian Bantu nationalities could be permitted if the Bantu authorities were prepared to accept them. But such intermarriage should not establish any claims for naturalisation in White Rhodesia. Bantu society is based upon a tribal system, so that the security of an individual lies in belonging to a tribe, and that tribe is dependent upon being part of an over-all Bantu nationality. In the face of such tribalism the European is therefore compelled to adopt the same concept, and so membership of his nationality is likewise dependent on blood. This is not an innovation, as it was—and in fact still is—the Scottish concept, according to which every man is expected to own a chief, and the Queen is Chief of Chiefs and even to this day is officially known as Queen of Scots, rather than as Queen of Scotland.

BANTU TOWNSHIPS

In order to preserve the integrity of the Bantu nationalities, and to give their governments proper authority over their people, it would be necessary to arrange the townships on tribal and national bases. In each one of them there should therefore be representatives from the national government of the people concerned. Such "consuls" would be responsible to their own governments for the good behaviour of their peoples, and they would collaborate with the British South Africa Police in the maintenance of law and order.

Similar arrangements should apply to foreign Bantu in the townships, and their own governments should be asked—if this is possible because the governments are friendly, such as those of Malawi and Botswana—to appoint officials to look after their people and also to be responsible for them.

CRIME

Among the Bantu, crime and immorality mainly develop in integrated situations but do not become problems when they are living with their own people, under their own laws and customs.

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I believe that one of the most important by-products of separate development along the lines I have suggested would be a greatly reduced incidence of crime and immorality.

CONCLUSION

Under separate development the aspirations and well-being of the three major ethnic groups—the Europeans, and the Matabele and Shona together with their associated peoples—would become their own responsibilities, and no one group would be under the domination of another. A minority of White Rhodesians could no longer be said to be holding down a majority of Bantu, and yet the Bantu would not lose the benefit of White leadership and assistance on the road to nationhood.

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White Rhodesians: An Unrecognized Intellectual Elite

By NATHANIEL WEYL

Relying largely on innuendo, liberal publications in the United States have sought to depict the White population of Rhodesia as somewhat simple-minded, fundamentalist folk, not over-endowed with brains or capable of any subtlety of thought. The facts are very different from this caricature. Actually, the White Rhodesians are an outstanding intellectual élite. They are in all probability the most intelligent people in the world today.[1]

The evidence for this assertion is derived from intelligence testing of all European, Coloured and Asiatic students in Standard Two during the years 1962 to 1966 inclusive in the Salisbury District of Rhodesia, which contains over half the White population. Those pupils scoring 130 or better on the South African group intelligence test were tested individually, using the latest international standardizaton of the Terman-Merrill test.[2] About 95 per cent of those scoring 130 or better on the group test also did so on the Terman-Merrill test.

When the I.Q.s of the pupils were tabulated, the remarkable conclusion emerged that about seven per cent of the White children had I.Q.s of 130 or better, and of the 800 or so White Rhodesians in this gifted category no less than 12 had I.Q.s in the 180-plus range.

For purposes of comparison, Terman and Merrill reported in the 1930s that only 3.5 per cent of a sample of 3184 American children had I.Q.s of 130 or better,[3] and David Wechsler found that 2.2 per cent of the U.S. population scored 128 or better on the Wechsler-Bellevue Adult Scale and 130 or better on the Wechlser Adult Intelligence Scale.[4] The proportion of gifted children is about the same in the United Kingdom, and in New Zealand it is perhaps 20 per cent higher.

[1] This generalization does not apply to the Rhodesian nation which comprises not only the 210,000 Whites but some 4,000,000 Blacks, who are by no means mentally distinguished. However, the two races live apart; they function in different worlds and constitute neither a people nor a community.

[2] Mr H. Hall, psychologist of the Rhodesian Ministry of Education, was kind enough to make this information available to me when I visited Rhodesia in November 1966, and the Hon. Arthur Philip Smith, Minister of Education, gave me permission to make it public.

[3] L. M. Terman and M. A. Merrill, *Measuring Human Intelligence*, Houghton Mifflin, Boston, 1937.

[4] David Wechsler, *The Measurement and Appraisal of Adult Intelligence*, Williams and Wilkins, Baltimore, 1958, p. 42.

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Thus, the Rhodesian tests reveal that the White population contains proportionately from two to three times as many gifted children (130-plus) as can be found among the White populations of the United States, Great Britain and New Zealand.

Moreover, White Rhodesians produce proportionately many more geniuses than other Anglo-Saxon peoples. One out of every 67 gifted White Rhodesian children ranked in the genius category with an I.Q. of 180 or better. By comparison, Terman and Oden in their Californian study found only 81 pupils with I.Q.s of 170 or higher out of 1300 children with I.Q.s in the 140-plus range. On statistical grounds it can be assumed that these 81 pupils were drawn from a population of 9000 gifted children with I.Q.s of 130 or better. Thus, California produced fewer than one 170-plus child per hundred 130-plus children, whereas Rhodesia produced one and a half 180-plus children per hundred 130-plus children.[5]

Another way of putting the matter is to observe that one out of every thousand White Rhodesian children had an I.Q. of 180 or better, whereas the statistical expectation is that only one out of every thirty thousand will have an I.Q. of 160 or higher.[6]

Thus, not only are White Rhodesian children immensely more gifted than the Anglo-Saxon average, but the Rhodesian curve of intelligence rises much more steeply toward the genius level.

Group testing of Rhodesian pupils in privately operated schools indicates that their inclusion would not have lowered the proportion of gifted and genius children.

POSSIBLE EXPLANATIONS

The finding that White Rhodesians are an élite element within the English-speaking world is reinforced by visual impressions. Salisbury Whites appear larger, more vigorous, healthier, stronger and more alert than London or New York Whites.[7] Transvestites, beatniks, obvious homosexuals and physiological freaks are conspicuous by their absence.

Several reasons have been proffered for the observed mental superiority of White Rhodesians:

1. Dr R. Gayre of Gayre has suggested that the high proportion of Scottish blood in the Rhodesian White population may be a contributory factor. It is true that Scots tend to have a higher I.Q. distribution than English. The mass tests of Scottish eleven-year-olds in 1947 revealed mean I.Q.s of 104.4 for boys and

[5] L. M. Terman and M. Oden, *The Gifted Child Grows Up*, Stanford University Press, Stanford, 1947.

[6] Sir Julian Huxley, "Eugenics in Evolutionary Perspective," *Perspectives in Biology and Medicine*, Vol. VI, No. 2, 1963, footnote, pp. 165-166.

[7] The Terman studies in California showed that the mentally gifted tended to be larger, healthier and less prone to suicide or insanity than the average.

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100.7 for girls.[8] In Rhodesia a majority of the leading citizens in all walks of life are of Scottish descent and most of those who bear English names boast of Scottish ancestry. This is not astonishing in view of the traditional rôle of Scots in British expansion and overseas settlement. If this characteristic has a genetic origin, it would follow that Englishmen with Scottish blood would be more drawn to empire building than those without this admixture.

2. Moreover, the emigration to Rhodesia has been class-selective, the settlers being drawn primarily from the upper and middle classes. The fundamental reason for this was a colonial policy which sought to prevent the settlement of East Africa by indigent Whites on the theory that this would exacerbate the race problem. Unskilled, uneducated, incompetent and unemployable elements were consistently excluded. This contrasts with the situation in Australia and New Zealand where the early settlers were in large part convicts and the later ones were primarily lower class. In Canada, class and educational restrictions did not apply, nor did they affect the settlement of South Africa, which has had until very recently a poor-White problem. The class character of Rhodesian settlement has, moreover, been recently reinforced by the influx of White refugees from Kenya, Uganda and other formerly prosperous and orderly areas of White rule which are today reverting toward primitive disorder and lawlessness.

3. The White minority must provide the managerial, scientific, professional and intellectual leadership for the Africans as well as for the Europeans. Thus, both the demand and the opportunities for élite elements in Rhodesia are enormous. Rhodesian officials told me that about fifteen per cent of their White population consists of professionals and highly skilled technicians as against ten per cent in the case of South Africa and only six per cent in the case of Great Britain. (As for the Asiatic and Coloured children, tests show that their I.Q.s are much higher than those of the Bantu, but they nevertheless make only quantitatively insignificant contributions to the 130-plus group).

4. Immigration to dynamic frontier countries is probably positively selective for self-reliance and intelligence.

THE BRAIN DRAIN

Small emerging nations such as Rhodesia may provide sensitive barometers of the brain drain from older and more decadent nations. The I.Q. enrichment of the former is a harbinger of the progressive I.Q. impoverishment of the latter. Obviously, punitive

[8]Scottish Council for Research in Education, *The Trend of Scottish Intelligence: A Comparison of the 1947 and 1932 Surveys of the Intelligence of Eleven-Year Olds*, University of London, 1949.

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taxation of the successful, the imposition of economic hardship on young professionals, the underpayment of the creative élites and the overpayment of the subnormal and mediocre will encourage some gifted people to emigrate and others to postpone marriage and hence limit the number of their progeny. Similar social policies stimulate the exuberant reproduction of the intellectually under-endowed. Social planning of this sort has the dual advantage of eliminating non-conformists, malcontents and trouble-makers, and of reducing mean I.Q.s to levels at which the population becomes docile clay in the hands of its rulers.

Thus, the genetic impoverishment of once great nations by the egalitarian pseudo-élites which today rule them may be accompanied by the emergence of overseas White élite communities, such as Rhodesia, and these new societies inherit responsibility for guarding and developing Western civilization. What is of particular significance is that the extrusion of brain from Britain is much more pronounced at the genius level of 180-plus than at the merely gifted level of 130-plus. Those whom the gods wish to destroy they first stupefy.

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The Scottish Opinion Survey

By ANTHONY J. C. KERR

PART II

At the Editor's request I carried out a second instalment of the survey, covering five additional groups. These were bank managers, editors of local newspapers, farmers, Scottish Jews and members of Mensa normally resident in Scotland.

The form I used was the same as for the mainly working-class control group mentioned in my earlier article;[1] that is, it offered an additional choice: "federal system now, independence later." A hundred forms were sent to each group with the following results:

Bank Managers

Votes for the present system	15
Votes for the federal system	9
Votes for federal system now, independence later	3
Votes for national independence	3
Total number of forms returned	30

Eleven of those who answered gave their reasons.

Editors

Vote for the present system	1
Vote for unspecified self-government	1
Votes for the federal system	3
Votes for national independence	3
Total number of forms returned	8

The present system's sole supporter gave his reasons, as did one of the nationalists—in Doric.*

Farmers

Votes for the present system	2
Votes for the federal system	3
Votes for federal system now, independence later	3
Votes for national independence	3
Total number of forms returned	11

Four gave their reasons.

[1] "The Scottish Opinion Survey," THE MANKIND QUARTERLY, Vol. VII, No. 3, January-March 1967, pp. 153-163.

* In Scots, as distinct from in English.—EDITOR.

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Jews

Vote for the present system	1
Votes for the federal system	5
Total number of forms returned	6

The unionist and two of the federalists gave their reasons.

Mensa Members

Votes for the present system	18
Votes for the federal system	20
Votes for federal system now, independence later	8
Votes for national independence	3
Void vote	1
Total number of forms returned	50

Thirty-two gave their reasons.

The distribution by provinces bore no relation to that obtained earlier on:[2]

Province of Aberdeen. Twenty-eight votes were returned, of which there were thirteen for the present system, five for federalism and ten for independence now or later.

Province of Dundee. Twenty-one votes were returned, of which there were eight for the present system, six for federalism and seven for independence now or later.

Province of Glasgow. Twenty-six votes were returned, of which there were seven only for the present system, sixteen for federalism and three for independence now or later.

Province of Edinburgh. Twenty votes were returned, of which one was void, six were unionist, ten were federalist and three were for independence after a period of federalism.

Six votes were posted outside Scotland or could not be traced to any province.

The reason for this altered distribution was that the bank managers who received my forms north of the Tay generally belonged to the English owned Clydesdale Bank and were nearly all unionists. Those south of the Tay generally belonged to the Scottish owned Royal Bank of Scotland and were nearly all federalists or nationalists. Furthermore the Mensa members, who came out strongly in favour of self-government, were heavily concentrated in Glasgow and Edinburgh.

[2]See *ibid.*, p. 158, where a definition of the four provinces is also given.

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A little more should now be said about these five groups:

1. The bank managers are the same sort of people as the chartered accountants in the first part of this survey, but they are in closer contact with the general population, a smaller proportion of them are graduates and fewer have had an English or English-type education. The most surprising thing about them—and possibly the most remarkable in the entire survey—was the contrast between the Clydesdale and Royal Bank men. The reasons for this are not clear. Possibly the Clydesdale directors avoid appointing nationalists to responsible posts while the Royal Bank directors seek them out. More probably, Scottish-minded young men are more inclined to join the Royal Bank in the first instance because it is Scottish owned. It might be interesting to carry out a more detailed survey involving bank managers from each of the five Scottish Banks (the Bank of Scotland, the Royal Bank of Scotland, the National Commercial Bank of Scotland, the British Linen Bank and the Clydesdale Bank).

2. The local newspaper editors nearly all have commercial printing businesses as well, which usually provide the main source of their income. Like the bank managers they start young, generally from the bottom and with similar educational qualifications. They were probably the second oldest age group after the *Who's Who* group in the first part of the survey. The very poor response from this group is difficult to explain.

3. The farmers were the only group within the whole élite sample with a nationalist majority, but the returns were too small to be significant, probably because my forms went out during the lambing season. Some within this group are quite large landowners; others are tenants farming perhaps 100 or 150 acres. All were taken from the telephone directories for the different parts of Scotland, so that crofters* are unlikely to have been included.

4. The Jews, like the Mensa members and the *Who's Who* group, were a social group rather than an occupational one. I chose them in two ways. About fifty were rabbis or prominent members of their local synagogue who were therefore listed in the *Jewish Directory*. A number of these had ordinary English-sounding or Scottish-sounding names. The rest were taken from the telephone directories, and were selected on the obvious Jewishness of their names—which meant that they were likely to be less assimilated than those taken from the *Jewish Directory* and might not react to the self-government issue and other problems in a typically Scottish way.

* Crofters are small farmers in the Highlands who combine a little farming with other pursuits such as fishing.—EDITOR.

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5. The Mensa members formed the youngest group in the whole survey (the chartered accountants being the youngest in the first part of the sample). Their average age was under 25 and some were still at school. Many were English students in Scotland, and others had been educated in England or in English-type schools. Nevertheless, like the schoolmasters (who were older but had similar backgrounds), they came out strongly in favour of self-government. Exactly half returned their forms, and they were well ahead of any other group in the number who replied, the proportion who gave their reasons, and the length at which these reasons were given.

The original distribution of control group forms in Stirlingshire and Clackmannanshire having failed, I visited the area myself and distributed more forms. Twenty of these eventually returned. The final result for this control group was as follows:

Number of forms distributed	800
Votes for the present system	10
Votes for unspecified self-government	3
Votes for the federal system	10
Votes for independence now or later	64
Void vote	1
Total number of forms returned	88

A further survey is now in progress for the purpose of trying to establish a consensus of opinion as to how Scotland should be organised in the event of becoming independent or self-governing within a federal structure, regardless of whether those taking part would welcome this event in itself. A thousand forms have been sent out to the same sort of people as those who were involved in the original survey. To set up a control group I have written to nearly all local newspapers in Scotland, inviting their readers to write to me giving their views on most of the issues raised in the survey form and stating their occupations, though not necessarily giving their names, for the sake of comparison with those who receive and return my survey forms.

One interesting fact emerges from the whole survey. Not only is the élite sample somewhat less Scottish-minded than the general population but, within these élite groups, those who are close to the common people because of their background or their work, or both (ministers, priests, provosts, headmasters of rural secondary schools, doctors and farmers), are more concerned to maintain and reassert Scotland's separate identity than are chartered accountants, lawyers, bank managers and the varied assortment of "top people" in *Who's Who*.

A parallel may be seen in several countries—South Africa, Rhodesia and the United States of America—where the small

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White farmers and working-class Whites are more concerned to maintain the predominantly White character of the "political nation" than are the business and professional men. Of course the "Whiteness" of Scotland is not at stake but the principle is similar: the defence of an established national identity—and this, in Scotland at least, cannot be explained wholly, perhaps not even mainly, in economic terms. Within the élite the groups which are more committed to defending this separate identity are not necessarily worse off financially than the others, nor are they less secure. In the working class the Scottish National Party enjoys greater support among skilled workers and in areas where unemployment is not excessively high than among unskilled workers and in areas with considerable unemployment and residual poverty.

It is obvious that the samples in this survey are too small for any definitive conclusions to be drawn from them. Nevertheless the results may serve as a basis for further work, and they do give an interesting tentative indication of certain trends of opinion among different groups and classes in the population of Scotland.

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Enigmas of Native African Intelligence

By NATHANIEL WEYL

In this paper I propose to deal with facets of the problem of observed difference between White and native African intelligence which are currently engaging the attention of South African anthropologists. I shall lean heavily on the writings of Dr Simon Biesheuvel[1] because I regard his work as outstanding for originality and judicious evaluation of the data. This judgment is possible despite the fact that Biesheuvel takes an agnostic position on the major issue of whether Negro-Caucasian differences in I.Q. are partially genetic in origin.

EVOLUTION AND BRAIN

Dobzhansky, Ashley-Montagu and others[2] have denied the probability of significant differences in the innate mental endowment of different races on *a priori* grounds. As Fuller and Thompson summarized the argument in their generally excellent 1960 text:[3]

> . . . there are important reasons to discount the likelihood of such [genetically caused, psychic, inter-racial] differences being very important. The most diverse human cultures have common features related to the perpetuation of species. It is difficult to conceive of a society in which intelligence, cooperation, and physical vigor would not have positive selective values. Hence it is likely that natural selection tends to oppose the establishment of major heritable behavior differences between races.

This view of the matter seems plausible and has been uncritically accepted by many students of human evolution. Biesheuvel is not

[1] A past president of the South African Association for the Advancement of Science, and the current president of the South African Psychological Association, Simon Biesheuvel obtained his Ph.D. at Edinburgh in 1933. He designed the aptitude tests for South African Bantu mine labor, served for many years as director of the National Institute for Personnel Research, and is at present Personnel Director of the South African Breweries Group of Companies.

[2] T. Dobzhansky and M. F. Ashley-Montagu, "Natural Selection and the Mental Capacities of Mankind," *Science*, Vol. CV, 1947, pp. 587-590; T. Dobzhansky, "The Genetic Nature of Differences among Men" in *Evolutionary Thought in America* (edited by S. Persons), Yale University Press, New Haven, 1950, pp. 86-155; and W. Witkin, "Social Behavior and the Evolution of Man's Mental Faculties," *American Naturalist*, Vol. LXXXVIII, 1954, pp. 129-142.

[3] John L. Fuller and W. Robert Thompson, *Behavior Genetics*, John Wiley and Sons, New York and London, 1960, p. 324.

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among them. After pointing out that this view "does not square with the facts of traditional life in Africa," he observes:[4]

> Not only is it difficult to maintain a high activity level in a tropical climate, but attempts to do so would probably have adverse consequences for health. Such activity would also constitute a deviation from traditional behaviour patterns which would single the individual out as socially aberrant, with all that this would imply in conformist societies. Individualistic behaviour, unless institutionalized in the role of the witch doctor, would increase exposure to accusations of sorcery. Above average intelligence, the curiosity and questing attitude to which it may give rise, could meet with a similar fate. It is therefore not at all unreasonable to assign a much lower selective value to intellectual and temperamental superiority in traditional than in western civilized cultures.

In a 1960 book I dealt with the Dobzhansky theory that natural selection must necessarily favor the intelligent elements among all human races, but without specifically citing it. After briefly discussing some of the basic physiological processes involved in the maintenance of human thermal equilibrium in the tropics I concluded that in these latitudes "the survival advantages of superior brain power would be either less or non-existent," adding:[5]

> In the Tropics, much of man's activity is conducted in intense heat. Hence, his blood circulation is often channeled along the emergency route to serve the sweat glands at the extremities rather than to meet the blood needs of the brain for effective thinking.
>
> Torrid climates, in other words, may prevent individuals with superior minds from using them efficiently, not only most of the time, but in such critical survival situations as hunting and war. The reasonable inference is that natural selection for intelligence would operate in the Tropics with vastly impaired efficiency.
>
> The hypothesis suggested is that in the Tropics climate destroys the normal social and survival advantages of superior brain-power. Hence the races exposed longest to torrid climates would be those in which least natural selection for intelligence had occurred. If this is so, such races should show, on the average, less cortical development than other ethnic groups. While they might produce some individuals of outstanding mental

[4]Simon Biesheuvel, "Psychological Race Differences." I am quoting from the typed carbon which Dr Biesheuvel gave me in Johannesburg in October 1966. Since I do not know where the article was published I am unable to give a fuller reference.

[5]Nathaniel Weyl, *The Negro in American Civilization*, Public Affairs Press, Washington, D.C., 1960, pp. 164-165.

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ability and even of genius, they would probably furnish fewer of them proportionately than the non-tropical races.

A very similar view was expressed by Biesheuvel in a 1966 article.[6] He observed that, in native Black populations which have lived for centuries under tropical climatic conditions,

> a more fundamental constitutional change may have come about because of the higher survival value of less active individuals.... People with a high activity level have a greater capacity for sustained effort, and more readily engage in spontaneous activity largely for its own sake than the temperamentally inactive. In hot climates, the former expose themselves more frequently to a variety of risks, both constitutional and cultural, which may adversely affect their relative fertility.

As adverse physiological factors, Biesheuvel lists higher body temperature, greater frequency of heat-stress and possibly greater susceptibility to the incurring of tropical disease. The adverse cultural factor is that an energetic, questing temperament might subject its possessor to suspicion of witchcraft.

After alluding to Markham's finding that early civilizations all originated in regions of moderate humidity, arable land and an average temperature of 70 degrees Fahrenheit,[7] Biesheuvel points out[8] that those peoples who did not emigrate when climates turned more torrid

> failed to maintain or acquire civilizations of the more advanced type.... The implication is that their temperamental adaptation, whilst making it possible for them to survive in climates which had turned hostile, also caused them to lose the drive and initiative which are the principal spur to man's conquest of his physical environment.

The implications of this approach are vast. If the heat adjustment requirements of the tropics place a premium on sloth and mental inertia in terms of species survival, natural selection must inevitably be negative for intelligence. It would follow that the prevalence and degree of human stupidity should be directly correlated with the length and intensity of racial exposure to hot, wet climates in which physiological heat-loss is most difficult.[9]

[6] Simon Biesheuvel, "Behavioural Adaptation to Hot Climates," *South African Journal of Science*, Vol. LXII, No. 1, January 1966, p. 6.

[7] S. F. Markham, *Climate and the Energy of Nations*, Oxford University Press, London, 1947.

[8] *Op. cit.*, p. 6.

[9] Excluding cases in which the human element thus exposed has been able to resort to air conditioning or the much more ancient device of remaining indoors and having the necessary field work done by alien helots.

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Negroid, Capoid and Australoid races are probably *sui generis* in their length of exposure to these unfavorable climatic conditions. In the case of racial groups which originated in cold-to-temperate climates, but remained in environments that became unfavorably hot and moist or else migrated to such climates, we should expect bursts of creative energy during the first centuries of exposure to the debilitating habitats but a gradual decline in civilizational and cultural level thereafter. This is what has in fact occurred in those populations which Spengler contemptuously terms *fellaheen*.[10] These are, as I use the term, culture-civilizations which have burned themselves out—or rather have been scorched and washed out by tropical suns and rains. They are stagnant, preponderantly rural societies bound to obsolete traditional modes of action and thought. Their peoples lack energy or the capacity for innovation and make virtually no contribution to the creative activities of mankind.

Probably all of Islam falls under this rubric,[11] and in fact the word *fellah* designated the Egyptian peasant. India and Ceylon, which once built great civilizations, belong in this category as do the remaining areas of Southeast Asia, a good example being the present-day population of Cambodia which is such a feeble caricature of the Khmer builders of Angkor-Vat.

A clear distinction must be drawn between those Caucasoid and Mongoloid peoples who became devitalized and were drained of their creativity by prolonged exposure to unfavorable climatic conditions, on the one hand, and the Negroes, Bushmen, Hottentots and Australian Black Fellows, on the other hand, most of whose racial life was spent in such habitats. The first group lapsed from civilization; the second was never, at any time, capable of rising to that level.

We find frequently that energetic, creative stocks evolve in cold climates; later become masters of warmer climatic zones richly endowed with the material resources of high civilization; build such civilizations; and then, because of decimation of their élite elements, adverse climatic change or some other fact, sink into a *fellaheen* condition.

In general the *fellaheen* societies are found in torrid climates, although there are some exceptions. In the Islamic zone the once vigorous and creative Iranians and Kurds today vegetate

[10] Oswald Spengler, *The Decline of the West*, Alfred A. Knopf, New York, 1928, Vol. II, pp. 105, 178, 185-186, 314 and 362.

[11] However, as I have suggested in *The Geography of Intellect* (Henry Regnery Company, Chicago, 1963, pp. 144-146) and *The Creative Elite in America* (Public Affairs Press, Washington, D.C., 1966, pp. 68-71), a major cause of the shattering of Islamic civilization east of the Maghreb was the dysgenic catastrophe inflicted by the Mongol hordes from Genghiz Khan to Timur the Lame, who transformed the cities, in which most of the intellectual élite lived, into towers and pyramids of skulls, thus causing an irreversible impoverishment of the gene pool of the Muslim peoples.

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in a *fellaheen* condition. In the Americas, in precisely those areas which formerly witnessed the rise of great Amerindian civilizations, a heavy concentration of native population lives as a peasantry in a timeless, routine-bound society and occupies a ten-thousand-mile, seldom interrupted zone of sierra and *altiplano* which stretches along the Pacific coast from Alaska to Patagonia. In both these instances special historic forces have intervened to cause societary degradation. In the case of Iran, Mongol devastation, destruction of the cities and extermination of the intelligentsia and upper classes were particularly severe. In the American case the peoples who inhabit the land that was once the cradle of the great Amerindian civilizations probably have little genetically in common with their alleged ancestors. Thor Heyerdahl has advanced a strong case in favor of the view that the Mayan, Incan, Toltec and Aztec civilization impetuses came from White sojourners, quite possibly Guanches from the Canary Islands or some related Atlantoid strain.[12] We know that Japanese sailed from their island archipelago to Peru in prehistoric times, settled there and left their imprint on pre-Incan pottery.

Even if it should be found that the builders of the Amerindian civilizations were, like their subjects, the descendants of migrants across the Behring Straits, it would not follow that the rulers and the ruled shared many genes. We know that these civilizations had strict rules against miscegenation between the different castes and classes. Since the Spanish *conquistadores* either exterminated the former Amerindian ruling castes or assimilated them by intermarriage, or else sterilized them by recruiting them into the Christian clergy, the present populations of the American plateau must descend from the peasantry and the lower strata. To this extent the problem is not one of loss of creativity by an upper class, but of its elimination and replacement by a peasant mass.

Returning to the more limited topic of the racial inheritance of the African native and its bearing on his mental limitations, two additional observations should be made at this point. J. P. Mackey advanced the hypothesis that the evolution of the Negro in his African habitat has been channeled by the variety of intestinal and other parasites which prey upon him. Natural survival, in other words, has been determined not by brain but by capacity to tolerate infection. Mackey states that the hormonal make-up of the East African is genetic "and has been brought about, at least to some extent, by a process of selective survival in hyper-endemic parasitic areas of those best able to tolerate their parasitic infections."[13]

Another complex of interactions between race and physical habitat may well have contributed to the mental impoverishment

[12] Thor Heyerdahl, *American Indians in the Pacific: The Theory Behind the Kon-Tiki Expedition*, Rand McNally and Company, Chicago, 1953.

[13] Writing in the *East African Medical Journal*, Vol. XXX, 1953, p. 13.

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which one views today, and which virtually all previous observers have commented upon, in native Africa. As has already been pointed out, one of the central adaptations required for survival and effective functioning at high temperatures is an efficient mechanism for heat loss. Body temperatures must be kept within the normal range despite accentuated solar radiation and moisture blankets inhibiting thermal adjustment. Failure to do this carries with it the threats of fever, sunstroke, loss of consciousness and even death.

All animals, man included, adjust to the need for heat loss by developing specific somatypes. The Negro and other tropical races adapt by developing slender bodies and long fingers, thereby increasing the ratio of sweating surface to body mass. This follows Allen's Rule, namely: "Protruding parts, such as tails, ears, bills, extremities, and so forth are relatively shorter in the cooler parts of the range of the species than in the warmer parts."[14]

The lithe, long-limbed, slender physique of the Negro and Cushite is naturally associated with a narrower pelvis. This is probably a main reason for the fact that the Negro brain is, on the average, about 10 per cent smaller than that of the Caucasian or Mongolian. Foetuses with larger brains would suffer lethal or debilitating birth traumas, and hence their possessors would fail to grow to maturity or reproduce and the entire population would in time consist of the small-brained survivors. In this context it is interesting that the surviving small-brained to microcephalic peoples of the world are denizens of the tropics, whereas the culturally primitive inhabitants of the polar areas, such as the Kalmucks and Eskimos, tend to have brains equal in size to those of the modern peoples of Europe.

KINESTHETIC MATURATION OF AFRICAN NEONATES

In a 1957 article in the authoritative British medical journal *The Lancet*, Drs Marcelle Geber and R. F. A. Dean showed that native African infants in Uganda had kinesthetic maturation rates "equal to that of European children twice or three times that age."[15] The tests administered were those taken from standard French treatises on infant development by Koupernik and Thomas *et al.*[16]

[14] *Per contra*, the Mongolian adapts to a cold habitat, where the central problem is maintaining body heat, by developing a sturdy, barrel-chested physique, with short legs, arms and nose, a generous layer of subcutaneous fat and a minimum ratio of skin surface to body mass.

[15] Marcelle Geber and R. F. A. Dean (director and visiting worker of the Medical Research Council for research in infantile malnutrition at the Mulago Hospital, Kampala, Uganda), "Development Rates of African Children in Uganda," *The Lancet*, Vol. CCLXXII, No. 6981, 15th June 1957, pp. 1216-1219.

[16] C. Koupernik, *Développement psycho-moteur du premier âge*, Paris, 1954; and A. Thomas, Y. Chesni and A. Saint-Anne Dargassies, *Examen neurologique du nourrisson*, Paris, 1955.

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Unlike the Gesell Developmental Quotients, they were not strictly measures of infant mental development but rather, as I characterized them elsewhere, "quantitative observations of the time of transition from uterine and neonatal kinesthetic reactions to more advanced forms of muscular control."[17] These tests measured such developmental milestones in infancy as following moving objects with the eyes, raising the head, propping torso on arms, keeping the trunk straight while in a sitting position, and so on. Ninety of the 107 Uganda neonates studied showed head control and ability to straighten the back when seated at the age of four days. These muscular controls are generally acquired by European children between the eighth and the twelfth week. Furthermore, the Moro reflex, which White children retain until the sixth or eighth *week*, vanished among all the African infant subjects by the fourth *day* of life!

"There seems to be no doubt that these African children had been born at a more advanced stage of development, judging by the method used, than the normal European children," the authors wrote. "The results of the examination were so consistent, and the degree of advance was so great, that there was little room for uncertainty."

Drs Geber and Dean pointed out that it was most improbable that special conditions at Kampala caused these unexpected observed differences. The town is on the equator but at an altitude of 3500 feet above sea level. The African infants studied were the products of normal, unassisted births, and they and their mothers were without known diseases. Moreover, although the subjects came from different tribes, no inter-tribal differences in performance were found. When White children at the European hospital were given the same tests their performance was similar to that of White infants in Europe. Indian neonates in Kampala had about the same kinesthetic maturation rates as European infants.

When it was publicized by the *New York Times*, the Geber and Dean article brought to the attention of informed Western opinion data which demonstrated a basic functional difference between the African Negro brain, on the one hand, and the European or Indian brain, on the other. This difference became manifest during the first few days of life and hence could not be imputed to most of the sociological causes which sociologists and social anthropologists habitually adduce to buttress their faith in racial equality. The seemingly superior performance of the native African infants occurred despite a markedly inferior uterine environment, one characterized by protein deficiency and other forms of malnutrition, sometimes of a gross nature. Unfortunately, neither the implications nor the importance of this study were grasped by most anthropologists and ethnologists.

[17] Nathaniel Weyl, *The Negro in American Civilization, op. cit.*, p. 43.

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Actually, Dr Geber had begun her work on African infants and toddlers in 1954 and had published her first paper two years later.[18] For the next decade she continued to devote her energies to longitudinal studies of the psychomotor and mental development of the native African child.[19] Meanwhile, other workers were making similar studies in Senegal, the Cameroons and among the Ouolofs.[20]

Most of these studies are not available to me and, in such cases, I have been obliged to rely on psychological or medical abstracts for their contents.[21] With this important qualification, it may be concluded that the investigations tend to agree in several broad conclusions. The native African neonate displays a pace of psychomotor development which is markedly faster than his European counterpart. The precocity of the African child lasts until the 18th to 20th month, according to Geber, and until the 18th to 24th month, according to Falade. After this there is retardation and, from the third year on, the African child falls significantly behind the White child. Since substantially the same pattern was found in West Africa as in Uganda, the difference in psychomotor development cannot be attributed to local conditions at Kampala. It is significant, however, that Geber found that 60 children of 27 educated native Uganda families showed less precocity up to two years and less retardation thereafter.[22] In another

[18] Marcelle Geber, "Développement psychomoteur de l'enfant Africain," *Courrier*, Vol. VI, 1956, pp. 17-27.

[19] Marcelle Geber, "Gesell Tests on African Children," *Pediatrics*, Vol. XX, 1957, pp. 1055-1066; Marcelle Geber and R. F. Dean, "Psychomotor Development in African Children: The Effects of Social Class and the Need for Improved Tests," *Bulletin of the World Health Organization*, Vol. XVIII, 1958, pp. 471-476; Marcelle Geber, "The Psychomotor Development of African Children in the First Year, and the Influence of Maternal Behavior," *Journal of Social Psychology*, Vol. XLVII, 1957, pp. 185-195; Marcelle Geber, "L'enfant Africain occidentalisé et du niveau social supérieur en Uganda," *Courrier*, Vol. VIII, 1958, pp. 517-523; and Marcelle Geber, "Longitudinal Study and Psycho-motor Development among Baganda Children," *Proceedings of the 14th International Congress of Applied Psychology: Volume III: Child and Education*, Munksgaard, Copenhagen, 1962.

[20] Solange Falade, *Le développement psychomoteur du jeun Africain originaire du Sénegal au cours de sa première année*, Foulon, Paris, 1955; J. Senecal and Solange Falade, "Développement psychomoteur de l'enfant Africain au cours de la première année," *Bulletin Médical de l'AOF*, Vol. I, 1956, pp. 300-309; D. Vouilloux, "Etude de la psychomotricité d'enfants Africains au Cameroun," *Journal de la Société des Africanistes*, Vol. XXIX, 1959, pp. 11-18; and Bardet *et al.*, "Application du test de Brunet-Lézine à une groupe d'enfants ouolofs de 6 à 24 mois," *Bulletin de la Société Médicale d'Afrique Noire*, Vol. V, 1960, pp. 334-356.

[21] Another excellent bibliographical source is L. E. Andor, *Aptitudes and Abilities of the Black Man in Sub-Saharan Africa 1784-1963*, National Institute for Personnel Research, Johannesburg, 1966.

[22] Marcelle Geber and R. F. Dean, *Bulletin of the World Health Organization*, *op. cit.*

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study she concluded that native children from Westernized African families revealed faster mental development, as measured by such devices as Gesell tests, but slower motor development.[23]

The explanation which both Geber and Falade proffer for this extraordinary difference in developmental pattern between the two races is the African tribal custom of abruptly weaning toddlers at the age of two or so and separating them from their mothers whom they had previously accompanied constantly, a practice which is characterized as traumatic.

This conclusion is a remarkable one. It is an explanation which fails to explain the most salient observed fact. As I shall show, it falls apart for other reasons. Perhaps its greatest advantage as a hypothesis is that it is consistent with the premise that Negro infants at birth are at least equal to White neonates (and perhaps even their superiors!), a hypothesis no doubt pleasing to the United Nations, which, through the World Health Organization, financed the Geber and Dean study.

Weaning trauma might conceivably explain the slow down in learning ability observed among Negro infants after the second or third year, and their increasingly rapid decline below the levels of White children of the same age group thereafter. However, it could never explain the enormous superiority observed in Negro infants at birth in speed of motor development. Since the African foetus has a much less favorable uterine environment than the European one, the superior ability of African neonates must have seemed doubly astonishing to most observers. This observed extraordinary kinesthetic ability of African neonates was, after all, the central point. It was the one major discovery of Geber and Dean—that of a highly significant functional difference between the races *which exists at birth.*

Writing about this matter seven years ago I suggested that the fundamental reason for the swifter pace of African neonatal kinesthetic maturation is that length of infancy is directly related to ultimate mental development, that is to say, more primitive minds need and enjoy shorter infancy periods than more complex ones. This is a basic biological rule which is evidenced by almost all interspecific comparisons. To quote Dr J. C. Carothers, a distinguished authority on the subject:[24]

> The difficulty of early learning is mainly one of cerebral complexity, and it is the rule in all mammalian life for full mental stature to develop early in direct relation with cerebral simplicity. The rat, for instance, is fully competent to deal with his relevant environment within three months of birth.

[23] Marcelle Geber, *Courrier*, Vol. VIII, 1958, pp. 517-523.

[24] J. C. Carothers, *The African Mind in Health and Disease: A Study in Ethnopsychiatry*, World Health Organization, Geneva, 1953, p. 100.

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whereas the chimpanzee takes several years. Whenever the central nervous system is enlarged out of proportion to its sensory supply and has many alternative pathways and opportunities for choice, much time is taken in growing up. In Hebb's phraseology, where the association-sensory ratio is high, the learning must be slow, though the final ability to handle complex relations will be great. The long time taken in growing up in the higher animals may be in part a question of maturation, but is mainly due to the need for learning to be piecemeal and unintegrated at first. This does not last, however; and sooner or later, the animal makes the larger synthesis and becomes competent to cope at any moment with its total situation.

Comparative studies of infant great apes and infant human beings have shed light on the relationship between the pace of neonatal development and ultimate mental power. A classic investigation was undertaken by two young American scientists who resorted to the dangerous practice of rearing their infant son. Donald, with Gua, a female chimpanzee. For the first three years of life, Gua retained her lead in developmental pace and learning, but thereafter fell rapidly behind.[25]

More recently, two Ohio State investigators made detailed photographic records of the development of Colo, a female gorilla born in the Columbus Zoo in 1956. Examinations were made at two-weekly intervals until the age of 40 weeks and less often thereafter. Colo's muscular and kinesthetic maturation rate in her first months of life was "approximately twice as fast as that found in humans" and also faster than that of the chimpanzees studied by Riesen, Kinder, Yerkes, Kellog, Hayes and others. Colo lifted her head from the supine position from the outset, "a behavioral pattern not attained by the human infant until 28 weeks of age, and she never lost this ability." As in the case of the tribal African infants observed by Geber, command of head and neck musculature was especially precocious. Noting the differences between speed of motor learning in the three genera, the authors concluded:[26]

> One hypothesis which might be brought forward is that the more prolonged the infancy, when one genus is compared with another, the higher the eventual attainment in terms of human intellectual functioning. The hierarchy would appear to be homo sapiens, chimpanzee and gorilla.

If an inverse correlation of this sort between pace of neonatal

[25] W. N. and L. A. Kellog, *The Ape and the Child*, McGraw Hill, New York, 1933.

[26] Hilda Knobloch and Benjamin Pasamanick, "Gross Motor Behavior in an Infant Gorilla," paper delivered on 2nd September 1958 to the Annual Meeting of the American Psychological Association in Washington, D.C., cited in Nathaniel Weyl, *The Negro in American Civilization*, *op. cit.*, p. 334, footnote 13.

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psychomotor development and ultimate mental potential exists between various animal genera, it seems reasonable to suppose that a similar relationship prevails between different species and different races. It would follow that the fundamental reason for the much more rapid motor development of African Negro than of European White neonates is the more complex brain structure and greater mental potential of the latter. Thus, a functional analysis would serve to reinforce the work of F. W. Vint and others on comparative Negro-White brain histology.[27]

This suggested explanation of Geber's findings leaves unexplained the numerous observations to the effect that the children of the more educated and Westernized African Negroes conformed much more closely to the White pattern than did the tribal neonates. Here, I would suggest that qualification for higher education and Westernization are selective for intelligence and perhaps for race mixture within the African Negro milieu. That the brighter children qualify for more advanced schooling and adapt to Western ways is too obvious to require elucidation. The United States experience is that Negroes of mixed blood have significantly higher I.Q.s on the average than those of purer race, and the student bodies of such élite Negro universities as Howard are preponderantly mulatto.

The African scene is fundamentally similar. While the White presence south of the Sahara was quantitatively less, and miscegenation could not have influenced the native gene pool over the past two centuries as profoundly as it has influenced the Negro gene pool in the United States, significant Caucasoid infusions have been occurring in trans-Saharan Africa over thousands of years. Berber and Arab, and Portuguese and Boer, have all made contributions to race mixture within the Negro stocks. In Africa south of the Zambesi, with its temperate to tropical climate, leadership within the Bantu world tends to fall to those with lighter skins and of more mixed racial origin, and these groups provide a disproportionate number of the more intelligent and more resourceful individuals. In tropical Africa, where climate prevents the survival of genes for light pigmentation, we nevertheless discover that Caucasoid traits are revealed in nostrils, shape of skull, lips and general physiognomy, and that these traits appear more frequently among the élite than among the masses.

Comparing American with African Negroes, a salient difference is that, in the latter case, the racially mixed individuals may be infused with Cushitic, Hottentot or Bushmanoid genes rather than with those of Nordic slave owners. The effect in both cases,

[27] F. W. Vint, "The Brain of the Kenya Native," *Journal of Anatomy*, Vol. LXVIII, Part II, January 1934, pp. 216-224. This work has been critized for methodological shortcomings, but unfortunately no more recent and better study of the anatomical and cellular differences between the brains of the two races exists.

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however, seems to be that of upgrading the stock mentally. In South Africa the Bantu tribal chiefs are almost always lighter and less Negroid in appearance than their subjects—so much so that anthropologists there claim they can identify the sons of chiefs among a mixed group of school children by color and physiognomy alone.

The weaning trauma hypothesis could not explain the fact that the native African infant's precocity is most marked in muscular and motor coordination and least impressive in the visual field. Carothers once observed that the native African "lives largely in the world of sound, in contrast to the European, who lives largely in the world of sight."[28] He also said:[29]

> An understanding of the world we live in, and the development of an objective attitude and of mature responsibility depend on a well-developed sense of spatial, temporal and causal relationship and these in turn on a habit of visual as opposed to auditory synthesis. . . .

Corroborating the findings of previous investigators, Biesheuvel found that the native African is deficient in the ability to perceive or manipulate three-dimensional spatial relationships. A series of pictures was drawn showing an African hunter about to throw a raised spear at a buck. An elephant in the background would seem to be in the trajectory of the spear to those incapable of perceiving pictures as three-dimensional. Successive pictures introduced additional clues to dimensionality such as changing object size, perspective and superimposition. The test was given to illiterate African mine laborers, Negro children in secondary schools, Bantu clerks and African teachers. It was also shown to partially illiterate White laborers and to White school children.

Biesheuvel found that three-dimensional perception increased with education and maturity, but that the African remained inferior at all levels. He attributed this to the absence of three-dimensional representations in tribal life. The poor performance of even graduate African teachers seemed to him to indicate that, unless this ability to perceive three-dimensionally is acquired in childhood, it can never be successfully mastered.[30] This perceptual and conceptual failure may explain the fact that, while the more gifted Bantu may function quite well in such verbal professions as the law, they hardly ever qualify in professional fields requiring synthetic

[28] *Op. cit.*, p. 103.

[29] J. C. Carothers, "Frontal Lobe Function and the African," *Journal of Mental Science*, Vol. XCVII, 1951, pp. 12-48.

[30] Simon Biesheuvel, "Symposium on Current Problems in the Behavioral Sciences in South Africa: The Growth of Abilities and Character," *South African Journal of Science*, Vol. LIX, 1963, p. 378; see also W. Hudson, "Pictorial Depth Perception in Sub-cultural Groups in Africa," *Journal of Social Psychology*, Vol. LII, 1960, pp. 183-208.

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or analytic reasoning in three-dimensional continua. Thus, in South Africa in 1964 no Negro qualified as an architect or a civil, electrical or mechanical engineer.[31]

An alternative explanation would be that the capacity to perceive pictures in three dimensions is correlated with the degree of development of the visual centers of the brain. These, as Carothers and others have suggested, are deficiently developed in the native African. Since the highest mental functions are inextricably intermeshed with the capacity for visual and spatial synthesis, this Negro inability to synthesize in a three-dimensional frame is further corroborative evidence of a shortfall in innate intelligence. The fact that three-dimensional perception varies with educational level in both the Negro and the White race is consistent with this view since the more highly educated are, on the average, the more intelligent. Capacity to perceive and reason three-dimensionally self-evidently precedes discovery of the laws of perspective. The ancient Egyptians were able to build vast engineering works despite the fact that their drawings show no concept of perspective, and the Chinese erected the Great Wall and temples and palaces despite the naïve representation of three-dimensional space in their art.

Let us now return to the subject of the weaning trauma, which is supposed to explain the tortoise-like mental development of the African infant after the second year. Social scientists who support this theory assert that, until about the eighteenth month, the African native infant lives with its mother in a blissful condition of total security in which all its wants are met as soon as they arise. This state of affairs is brusquely shattered; the infant is removed from the breast, forced to fend for himself or sent to his grandparents. The sudden deprivation of mother love that occurs at this time—together with other emotional dearth situations during childhood and the initiation ceremonies—leaves, it is alleged, an incurable psychic wound. The native child grows up to be a weak, over-dependent, immature and anxious adult who lacks self-respect, shirks his obligations and tends to retreat into a dream world whenever reality assumes an unpleasant guise.

Like most psychiatric explanations, this one is *ex post facto*. That is to say, a character sketch of the African adult is drawn from observation, and then psychic wounds are discovered or invented and presented as the causes of the noted psychic defects. This form of reasoning would be more convincing if the psychiatrists took all societies in which abrupt weaning of this general type occurs and then demonstrated that a weak, driveless, anxious adult, lacking in any conviction of his own value as a person, invariably results. They do not attempt this because any such analysis would

[31] South African Institute of Race Relations, *A Survey of Race Relations in South Africa*, Johannesburg, 1965, p. 235.

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show that the supposed effects do not follow uniformly from their putative causes.

Another point is made by Biesheuvel with considerable cogency. There are, he points out,[32]

> considerable deviations in child-rearing practices from tribe to tribe. Traumatic weaning only occurs in some tribes; in others, the children are virtually permitted to wean themselves. Toilet training also varies. The initiation rites differ in degree of severity and in the manner in which the child is prepared for them. Some practice circumcision and some do not.

Biesheuvel also observes that the inferences drawn by the psychiatrists concerning the effects of abrupt separation from the mother are based on the relationships which prevail in Western family life and not those prevalent in tribal Africa. The assumption that the grandparents are inadequate mother-surrogates can be challenged. Moreover, observation of groups of African native toddlers at play in their tribal villages does not suggest that they are suffering from deep psychic wounds. The impression they create is that of being happy and carefree.

Finally, Albino and Thompson made a careful, scientifically controlled study of the effects of weaning among Zulus and found that, far from being a shattering blow to the children's psyche, it served as a stimulus to self-respect, ego-development and maturation.[33]

INTELLIGENCE AND PROTEIN DEFICIENCY DISEASES

A good deal of work has been done on the relationship between the many parasitic, germ-borne and nutritional ailments from which native Africans suffer and the amentia and mental disturbance which so frequently characterizes them. A classic study by Tooth related trypanosomiasis to schizophrenia and suggested a common mechanism, involving endocrine changes.[34] Bilharzia is, of course, rife throughout much of trans-Saharan Africa. Usborne found, oddly enough, that the scholastic performance of native children was in no way affected by the severity or duration of their illness,[35]

[32] Simon Biesheuvel, *Race, Culture and Personality* (The 1959 Hoernlé Memorial Lecture), South African Institute of Race Relations, Johannesburg, 1959, p. 13.

[33] R. C. Albino and V. J. Thompson, "Effects of Sudden Weaning on Zulu Children," *British Journal of Medical Psychology*, Vol. XXIX, 1956, cited by Biesheuvel, *Race, Culture and Personality*, *op. cit.*, p. 14.

[34] G. Tooth, *Studies in Mental Illness in the Gold Coast*, Colonial Research Publications, No. 6, Part I, H.M.S.O., London, 1950.

[35] V. Usborne, "Some Notes on Urinary Bilharzias in Sukuma School Children Especially as Regards Scholastic Performance," *East African Medical Journal*, Vol. XXXI, 1954, pp. 451-458.

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and Loveridge concluded that, while bilharzia impairs the school work of White children, the infected Black pupils "have a better record than those free from the disease."[36] Among dietary diseases, pellagra can cause severe mental deterioration, and deficiencies in proteins, fats and vitamins may cause cirrhosis of the liver, leading to hepatic encephalopathy which is associated with almost total mental confusion.

Kwashiorkor, or acute protein deficiency, is cited most frequently as the culprit by those social scientists who believe that the mental shortcomings of the native African are due primarily to medical causes. There is no doubt that children suffering from kwashiorkor reveal dullness and apathy.[37] Nelson's electroencephalographic analysis of kwashiorkor children in Kampala and Johannesburg hospitals revealed retardation of EEG rhythms and focal disturbances. A third of the afflicted children showed brain damage, which was possibly permanent.[38] A significant study of South African children who had recovered from kwashiorkor showed that the disease had affected the children's behavior and had retarded their mental development.[39]

Biesheuvel emphasizes kwashiorkor as one of the major causal factors behind the slackened pace of native mental development after the second year of life. On the basis of Nelson's EEG studies we know that kwashiorkor slows down development of the central nervous system and causes probably permanent injury to the temporal lobe which is "the area of highest neural integration from a behavioral point of view." Reasoning from studies of rats we may conclude that a protein-deficient diet on the part of the mother might cause permanent outrage to the brain and nervous system of the foetus or lactating child.[40] In the rat experiments, after three generations of protein deficiency, remedial feeding was not able to restore the animals to normal intelligence as measured by

[36] F. G. Loveridge, *et al.*, "Schistosomiasis: The Effect of the Disease on Educational Attainment," *South African Medical Journal*, Vol. XXII, pp. 260-263.

[37] M. Clark, "Kwashiorkor," *East African Medical Journal*, Vol. XXVIII, 1951, pp. 229-236.

[38] G. K. Nelson, "The Significance of Malnutrition for Racial Differences in Mental Development: An Encephalographic Study," M.A. thesis, Witwatersrand University, Johannesburg, 1958; G. K. Nelson and R. F. A. Dean, "The Electroencephalogram in African Children: Effects of Kwashiorkor and a Note on the Newborn," *Bulletin of the World Health Organization*, Vol. XXI, 1959, pp. 779-782; and G. K. Nelson, "The Electroencephalogram in Kwashiorkor," *Electroencephalography and Clinical Neurophysiology*, Vol. XI, 1959, pp. 73-84. See also abstracts in Andor, *op. cit.*

[39] R. Gilbey, "A Psychological Study of the Effects of Kwashiorkor on Children in the Valley of a Thousand Hills," in *A Socio-medical Project Focussed upon Improving Health*, The Valley Trust, Botha's Hill, Natal, 1961, pp. 16-19.

[40] J. J. Cowley and R. D. Griesel, "Pre- and Post-natal Effects of a Low-protein Diet on the Behavior of the White Rat," *Psychologia Africana*, Vol. IX, 1962.

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maze problems. Biesheuvel, after summarizing this data, made the following highly significant observation:[41]

> Either a genetic change had occurred, or more likely, a selective factor had operated whereby a larger proportion of animals with the more sensitive nervous system, and therefore the more intelligent, succumbed to the nutritional deprivation.

In other words, the rat experiments and some unpublished data suggest the interesting possibility that, under conditions of general protein deficiency, the less intelligent animals or human beings survive, thus causing a progressive impoverishment of the gene pool of the population in respect to brain.

If this is indeed the case, kwashiorkor may well be a massive causal agent for human stupidity. It would then operate much as the body-heat equilibrium mechanism already described does in the tropics—that is, as an agency of natural selection which is negative for human intelligence. Whether this rôle attributed to kwashiorkor is real or imaginary could, I believe, be ascertained by a rigorous, comprehensive survey of child intelligence in those African and Asian regions where protein deficiency is rife as compared with those in which it is infrequent or totally absent. Since kwashiorkor is prevalent throughout a large part of Asia it seems urgent that its effects on intelligence, the permanence of the damage it inflicts and its rôle in natural selection become matters of knowledge rather than areas of speculation.

In the Republic of South Africa, kwashiorkor is being eradicated through improved nutrition and public health. The rate per 100,000 people in 1964 was 112 for native Africans, 44 for Coloured, 3.5 for Asians and zero for Whites. Doubtless the true incidence was greater because of defective reporting in tribal areas. If the virtual elimination of kwashiorkor among Bantu in places such as Johannesburg has not produced any observed increase in native intelligence, the reason may well be that the most important effect of the disease has been to have weeded out the more intelligent elements in the population in previous generations, thus causing a virtually irreversible genetic impoverishment with respect to brain.

This paper has by no means covered all the areas which are being explored by South African social scientists in their quest for keys to the enigma of native mind. Among the topics omitted because of lack of space are: the influence of witchcraft as an institution winnowing out the more intelligent and energetic individuals in tribal society; the impact of almost total non-stimulation during the pre-school years on mental growth; tribal *mores* as negative factors; and an inquiry into the possibility of devising culture-free or culture-fair tests which could provide objective

[41] Simon Biesheuvel, "Psychological Race Differences," *op. cit.*

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comparisons of the innate qualities of the native versus the European mind. These areas of exploration seem more fruitful than the sociological litanies about environmental deprivation and the traumas of segregation that pass for thought in West European and American social science. The analysis of the natural selection rôle of kwashiorkor in particular may provide deeper understanding of the processes which have operated to cause such enormous differences in the intellectual abilities of the different races and peoples of mankind.

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The Black Brainwash in America

By ETHELRED NEVIN

The perversion of history and the social sciences to magnify the rôle of putatively under-privileged groups—and in particular that of the Negro—is not a new phenomenon in the United States. The beginnings of this tendency can be traced back to 1903 when W. E. Burghardt Du Bois[1] published *The Souls of Black Folk*. By World War II the movement to re-examine history in order to attribute major creative contributions to the Negro had gained considerable momentum. The motivation behind this search was often avowedly political and ideological. Thus we find the late Melville J. Herskovits openly conceding that his purpose was to imbue the Negro "with the confidence in his own position in this country and in the world which he must have. . . ."[2] Whether one approves or disapproves of this objective, it is self-evidently not conducive to dispassionate history or true scholarship.

The crusade to glorify the Negro's American and African past has very recently moved into a new phase in the United States. Formerly it was merely the preoccupation of influential ideologists, and as such depended for acceptance upon persuasion—which was at least voluntary in form even though the pedagogic methods actually employed were frequently heavy-handed. Today the Negrophile interpretation of history and social science is becoming an avowed objective of governmental policy, one enforced by a variety of state statutes. Indoctrination of American public school pupils with a misinterpretation of their history, which inflates the Negro's positive rôle and glosses over or suppresses the abundant evidence of his shortcomings, is today imposed in several states.

Thus in 1966 the Michigan Legislature enacted a law which compelled the state's schools to "use only history texts that include accurate recording of any and all ethnic groups who have made contributions to world, American, or the State of Michigan societies."[3] One may smile at the semi-literate English and legally inept draftsmanship of the Ann Arbor legislators. Yet the purpose of the bill is abundantly clear. While its verbiage protects "all ethnic groups," one can be sure that it will not be interpreted to restore fair treatment to such frequently maligned elements in the

[1] A mulatto of partially Dutch and French extraction, Du Bois devoted his long life to Negro causes and the re-appraisal of the Negro's African past. A Marxist who died a member of the Communist Party, Du Bois was nevertheless intellectually superior to the horde of Negrophiles who follow in his footsteps now that this view of history has become fashionable and has been approved by the Establishment.

[2] *The Myth of the Negro Past*, Harper and Brothers, New York, 1941, p. 32.

[3] *Time*, 19th August 1966.

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United States population as the Anglo-Saxon majority.[4] Its purpose and effect will be to impose upon school children texts which palm off colored mediocrities as statesmen and geniuses, and which place Negroes in the forefront of all the great events of national history even though to do so is to falsify the historic evidence.

Michigan is not alone in this effort to rewrite history by statutory prescription. California enacted a similar law in 1965, one which may well be ignored or repealed under the present conservative Reagan administration. Oklahoma has made the teaching of Negro history obligatory, and a bill is before Congress which would compel "proper coverage of the outstanding events involving and surrounding the history of the Negro race. . . ."

In May 1966 the New Jersey Legislature passed a bill which goes considerably beyond those just cited. It not only requires public high schools to include material on the Negro in their American history courses but stipulates that this material be selected by the United States Commissioner of Education. Since the Commissioner has shown himself to be zealous and tireless in enforcing educational race mixing on reluctant communities, the sort of material he will select can be surmised. This law is also remarkable in that it surrenders a traditional state responsibility to a continuously expanding Federal bureaucracy.

These moves toward the forceful imposition of a pro-Negro ideology on American public school children have been supported by the pressure organizations of the educational profession. Thus the American Federation of Teachers reported in November 1966 that textbook writers and publishers were making a sincere effort to "show the Negro's rightful place in the history of this country," but lamented that "none of the texts have completely succeeded, and several are so far from the target that they invite suspicion."[5] This is strange language from educators supposedly devoted to the search for truth. The "target" is evidently an egalitarian political goal toward which textbooks should be slanted. Any presentation of evidence which does not lead to acceptance of this goal as reasonable and right is not to be debated but to be viewed with "suspicion."

The state legislation to hobble American history to the goal of integration has several implications. School and college enrollment in the United States increased from 40 to 55 million in the 1955-1965 decade. The enormous and growing student market today dominates the book publishing industry. The fact that small

[4] Anglo-Saxons as a group are habitually castigated as greedy exploiters, and their development of the American continent is condemned as a crime against the incompetent Indian tribes they found there. The customary pejorative term for them is WASPs (White, Anglo-Saxon Protestants). While scarcely more flattering, the term ASPs would at least be less redundant since it would recognize that all Anglo-Saxons are White.

[5] *New York Times*, 13th November 1966.

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fortunes can be made from the authorship of textbooks creates an inbuilt pressure on scholars to conform to accepted prejudices and preconceptions and to avoid originality. As state legislatures exert increasing control over social science texts in the interests of furthering specific ideologies, the rewards for cowardice and conformity will be multiplied.

Moreover, there is the prospect that an entire generation of high school and college graduates will be indoctrinated with texts and lectures that distort the history of their country, malign its Puritans, pioneers and pathbreakers, and extol the least intelligent and most otiose elements in the American ethnic *melange*, misrepresenting them as talented artists, self-sacrificing patriots, fervent moral teachers and brilliant creative minds. Will this close the minds of the coming generation to more objective studies even after their years of thralldom to enforced public school ideological indoctrination have passed? Or will this propaganda, which does such flagrant violence to the observed facts of everyday American social life, generate massive popular reactions against it, sufficient perhaps to sweep its perpetrators from power?

Most European states accept centralized public education as a matter of course. The American tradition is one of local and state control over the school system, thus both fostering diversity of viewpoint and reducing the danger of monolithic ideological control. The prescription of the content and viewpoint which public schools are to take in the teaching of American history, or for that matter in the teaching of any other subject, where the purpose of the prescription is ideological and the agency of prescription is a political body, raises grave constitutional questions. Can it be argued that these laws are in violation of the First Amendment to the Constitution? The latter debars Congress from passing laws "abridging the freedom of speech, or of the press. . . ." Consider the fact that the scope and reach of the First Amendment have been progressively enlarged over at least half a century. What applied originally only to Congress has been extended by judicial interpretation to the states. The participle "abridging" has in effect been transformed into "restricting" by the same alchemical process.[6]

The temper of the present Supreme Court virtually guarantees that it will do nothing to strike down laws which guarantee the Negro a privileged position in American society and make his history a legislatively protected preserve for myth-making. Such assurance does not, however, extend to future Supreme Courts. The historic parallel of the Reconstruction Era suggests that the contemporary American Negrophile pandemic will run its course.

[6] "Abridging" presumably means curtailing above and beyond the restrictions in force at the time the Constitution was adopted. Since such state restrictions were very extensive in 1787, the reach of the first Amendment, by this literal interpretation, would have been much foreshortened.

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Progressive Interference with Man's Specific Survival

By G. PANTEL

Investigations into the breeding tendencies and into the behaviour of European largely sub-racial crossbreds[1] towards the parent developmental group of their respective back-breeding choice have shown results of far-reaching significance.

To the satisfaction of the writer this specific evidence is sufficient to indicate that unbalanced sub-racial and racial crossbreds of all origins co-operatively and effectively interfere with the life and the developmental progress—indeed, with the very survival—of the members of either parent developmental group into which such hybrids breed back by an inherent tendency, and in the social life of which they assume a variety of major and decisive responsibilities.

On recognition of this, the least the parent developmental group concerned may demand from such unbalanced back-breeding crossbreds is that they refrain from engaging in activities injurious to the life and progress of its members. The majority stock of the population of many a country, whether White, Black or Yellow, is more or less affected by such activities. It is essential to all back-breeding crossbreds as well—as it is to the majority stock of the population affected—to check the unbalanced ones among them. However, although there is no easy way out, the problem is one of vital significance.

Now, an unbalanced back-breeding crossbred is the one who, while breeding by inherent tendency back into his parent-developmental group A, engages in activities detrimental to A, for a long period (decades rather than years), with considerable constancy and in full knowledge of the harmful effect, and with a motive other than personal, family or group advancement, gain,

[1] The inter-racial hybrid, either of whose parents belongs to a different one of the three major races (popularly called White, Black and Yellow), we often call a racial crossbred. We also use the term sub-racial crossbred for the inter-sub-racial hybrid whose parents belong to the same major race but to different sub-races. As hybrids breed back into either parent race or sub-race by inherent tendency, we often call a racial or sub-racial crossbred by the name of the parent race or sub-race into which he breeds back. If this parent developmental group of the crossbred's back-breeding choice is known to be, say, the European sub-race (which I describe as Euroid—see G. Pantel, "Significant Evidence on Inheritance and Hybridisation: Part II, THE MANKIND QUARTERLY, Vol. VII, No. 1, July-September 1966, p. 17), it is rather descriptive and helpful to call him a Euroid (or European) sub-racial or racial crossbred, as the case may be.

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or financial, economic or ideological consideration. The actual motive will be defined later.

The members of the genetically homogeneous majority stock of the population of a country usually show at first, at least, some lack of sensitivity to the harmfulness of measures and conditions imposed upon them in the course of specifically detrimental activities. Later, when they become aware of the deleterious effect, they become embittered, and so fall a ready prey to extremist agitators. Thus a colossal explosion occurs, which is bound to spell additional injury to themselves, as well as to cause incalculable and undeserved damage to those well balanced and helpful back-breeding crossbreds living among them.

It has been shown that hybrids breed back into either parent race or sub-race, as the case may be, by inherent tendency transmitted from one generation to the next.[2] As a consequence, crossbreds who have advanced to and beyond the fourth back-breeding generation may well be understood, in genetical terms, already to have bred back into the parent sub-racial or racial group concerned. The balance of a back-breeder, as manifested by his concern for—and his positive attitude and behaviour towards—the parent developmental group into which he breeds back by inherent tendency, does not necessarily relate to his stage of advancement in back-breeding, although there appears to be some considerable positive correlation.

Inter-sub-racial crossbreds of the fourth back-breeding generation (if not of R_3) may be considered to be in genetical terms already back-bred and non-hybrid, especially when their attitude and behaviour towards the parent sub-race into which they breed back is well *balanced.* The same applies to inter-racial back-breeders who are equally or perhaps one or two generations more advanced in back-breeding.

Between 80 and 90 per cent of the European sub-racial back-breeding crossbreds can be expected to be advanced far beyond the fourth back-breeding generation, and they may well be considered as genetically back-bred. Relevant observations have placed beyond doubt that those among the European sub-racial crossbreds who are themselves satisfied that they are of first, second or third back-breeding generation, and are commonly believed and customarily understood to be of that least advanced stage of back-breeding, are actually four or five times more advanced. They are, therefore, well back-bred and can no longer be considered as hybrids in genetical terms. This is a fact which may now be profitably observed rather than ignored.

The observations and distinctions referred to above relate to findings of investigations into the breeding tendencies, and the

[2] G. Pantel, 1966a, "Significant Evidence on Inheritance and Hybridisation: Part I," THE MANKIND QUARTERLY, Vol. VI, No. 4, April-June 1966, pp. 219-238.

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behaviour towards the parent group involved, of largely European sub-racial and racial crossbreds, and into similar tendencies and behaviour of non-hybrids. There can be little doubt that the back-breeding tendencies and relevant behaviour of African and Asian racial and sub-racial crossbreds are similar.

These findings and the distinctions referred to by no means involve or can be understood to substantiate or justify discrimination of any racial or sub-racial group against any other.

Irrespective of the findings referred to, however, we may ask ourselves why we should distinguish between more or less advanced back-breeding crossbreds and non-hybrids on the one hand, and between balanced and unbalanced back-breeding crossbreds on the other. These distinctions seem to court the discrimination we have chosen to avoid. Obviously the behaviour and activities of anyone should be judged on merit and without reference to his being a non-hybrid, or a balanced or unbalanced back-breeding crossbred.

There are two established facts which, jointly considered, dictate the necessity to distinguish thus:

1. Although the frequency of cross-mating and back-crossing that can be realised in man under hybridising influence decreases sharply as we seek crosses among the higher and most able intra-racial variation groups of all races and sub-races, the number of cross-matings and back-crosses occurring among such groups is not entirely insignificant when and where the groups concerned are under strong hybridising pressure. Consequently, when and where a high level of hybridising influence has prevailed long enough, the number of cases in which both parents of the hybrid can be found among the higher and most able intra-racial variation groups is considerable. Furthermore, the hybrid of genetically relatively resourceful parents (who happen to carry very few but all different unfavourable recessives in the homozygous state) may—on account of favourable heterozygosis—have more vigour than either parent. Hybrid vigour is an individual endowment of the hybrid as compared with either of his parents and with his own progeny, in whom it is more or less lacking. Although it is not conducive to specific survival inasmuch as it is not transmissible, it often enhances the resources for individual survival of a few crossbreds, whatever the level of fitness of their parents.[3] Accordingly, particularly as a consequence

[3] R. Gayre of Gayre in a private communication observed that it is doubtful whether the consideration of hybrid vigour is worthwhile in this connection in view of the low frequency of occurrence of hybrid vigour in human crosses. This may be justified since the occurrence of hybrid vigour is less in evidence among hybrids born to parents qualifying for membership of higher intra-racial variation groups (see G. Pantel, "Significant Evidence on Inheritance and Hybridisation: Part II," THE MANKIND QUARTERLY, Vol. VII, No. 1, July-September 1966, pp. 13-29) than it is among those born to parents belonging to lower such groups.

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of long sustained prevalence of hybridising influence, and to a much lesser extent as a result of favourable heterozygosis, a considerable number of inter-sub-racial and inter-racial crossbreds come to be endowed with favourable characters and vigour, and are therefore capable of assuming major and decisive responsibilities in the social life they share with the parent developmental group into which they breed back, whether it is European, African, Asian or sub-racial.[4] They are then in a position to interfere effectively with the developmental progress and with the very survival of the developmental group that constitutes the relatively homogeneous majority stock of the population.

2. The specific evidence referred to at the beginning of this article shows that unbalanced back-breeding crossbreds of all origins collectively engage in activities injurious to the developmental group into which they breed back, and thus they effectively interfere with the very survival of its members, with remarkable constancy, over decades, and for no personal gain, advancement or financial, economic or ideological consideration.

We have, therefore, to decide how the relatively homogeneous stock of any country which is affected is to check effectively such a menacing interference with its very survival, without investigating the specifically detrimental activities of the able and influential unbalanced back-breeding crossbreds. These activities recur with a constancy that connects them unequivocally with a characteristically habitual behaviour in this direction.

EVIDENCE IDENTIFYING UNBALANCED CROSSBREDS

Evidence identifying unbalanced crossbreds has been obtained in two sets of largely concurrent specifically detrimental activities. The comparative number of crossbreds of whom such evidence has been secured is, in my estimation, large enough to establish the rule that a considerable percentage of hybrids can be expected to act to the detriment of the parent developmental group of their back-breeding choice.

In the first set of detrimental activities investigated, major offenders convicted for specifically deleterious activities over the last three decades were followed up. For 90 per cent of these undoubted offenders the following items of evidence identifying them as unbalanced crossbreds have been obtained. The same items of evidence have been ascertained for 85 per cent of the major functionaries—the prime initiators, the propagandists of major initiative and the unrelenting promoters—who have been concerned over the last four decades in the second set of specifically detrimental activities studied. In both of these sets of activities the parent

[4] G. Pantel, 1966b, "Significant Evidence on Inheritance and Hybridisation: Part II," THE MANKIND QUARTERLY, Vol. VII, No. 1, July-September 1966, pp. 13-29.

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developmental group affected has been Euroid. These unbalanced crossbreds were identified by the following items of evidence:

1. Evidence that the persons concerned among those found to have engaged in either set of the specifically detrimental activities studied were both Euroid crossbreds and Euroid back-breeders whatever their stage of advancement in back-breeding—which varied between R_2 and R_6. This classification involved judgment on the genetical make-up of other members of their respective families as well, and particularly on that of the wives of the crossbreds. The data required here did not prove easy to obtain. Even the opportunity of seeing the persons concerned did not readily offer itself. Often little more than facial and lateral photographs of husband and wife and some disinterested reference to their respective descent and behavioural characters could be obtained. However, the morphological and behavioural characters accessible under the circumstances were considered sufficient for the classification involved here.

2. Evidence that the particular activities concerned were demonstrably injurious to the parent developmental group involved.

3. Evidence that the Euroid back-breeders involved had been directly or indirectly engaged in such activities (*a*) in full knowledge of their detrimental effect, (*b*) for a long enough period of time (decades rather than years), and (*c*) for no evident personal gain, advancement or financial consideration—any logically conceivable motive other than the compensatory tendency dealt with in the next section being excluded on obvious grounds, at least as the major motivation.

Activities designed to induce mass hybridisation are demonstrably[5] injurious to the parent developmental group involved. However, a crossbred engaged in activities inducing mass hybridisation cannot be identified as unbalanced solely on account of this engagement simply because the items of evidence under (*a*) and certainly (*c*) above, requisite for such identification, are not obtainable. The latter item of evidence is not obtainable here because apart from the motive characteristic of an unbalanced crossbred (the inherent compensatory tendency dealt with in the next section) another motivation for such an engagement is possible, namely, the desire of crossbreds to broaden the hybrid front and thus secure their position as a mere common fate group. Without suggesting that this desire is their actual motivation it can be said that it is certainly a possible one logically. This possible alternative motive precludes the identification of those crossbreds who are engaged in the mass hybridisation drive as unbalanced, for lack of the item of evidence under (*c*), unless they are found to engage in

[5] *Ibid.*

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other activities as well, in which all items of evidence requisite for such identification are obtainable.

COMPENSATORY TENDENCY OF UNBALANCED CROSSBREDS

A crossbred, whether racial or sub-racial, is divorced from either parental stock by his hybrid birth. He is inherently aware of this divorce. He breeds back into either parent race or sub-race, as the case may be, by an inherent tendency, and so has the developmental chance thus to reverse the hybridisation for his progeny. As far as the hybrid is concerned this reversal is being accomplished at the expense of any favourable heterozygosis endowment and possible hybrid vigour. As regards the parent developmental group into which the hybrid chooses to breed back, however, the same reversal is being accomplished at the expense of the specific ability of the group to survive as a genetically homogeneous sub-specific unit.[6]

The findings on which these statements are based happen to favour the sub-racial and racial crossbreds who have advanced to, or beyond, the fourth back-breeding generation (beyond R_3). These findings therefore support approximately 90 per cent of the European sub-racial crossbreds now living, and nearly as high a percentage of the racial ones. Such crossbreds are consequently bound to be rightly recognised as genetically back-bred and non-hybrid members of the racial or sub-racial group into which they have bred back. The findings referred to favour such crossbreds as clearly and unequivocally as they are prohibitive of induced mass hybridisation.

A developmental group, whether racial or sub-racial, is the result of an evolutionary process moulding, testing and unfolding progressively specific resources for survival over thousands, indeed millions, of years. The hybrid-borne recombinations of alleles can reasonably be expected to bear and establish the instinctive awareness of the divorce from either parent developmental group, especially in the crossbred of least advanced back-breeding. Evidence in support of this is, of course, difficult to obtain. However, on *a priori* grounds the so-called "instinctive behaviour" observed in certain mammals and birds can be widely accepted as relevant.

Although they are aware of the divorce, many crossbreds—roughly over half of the European sub-racial ones—come to accept it and readjust themselves, adopting a constant positive, constructive and helpful attitude towards the parent developmental group of their back-breeding choice. Such a crossbred we call *balanced*. However, at least a considerable percentage of crossbreds appear to develop in late childhood a compensatory tendency to act to the detriment of this parent race or sub-race. The tendency appears

[6] G. Pantel, 1966a and 1966b, *op cit.*

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to determine behaviour in early manhood or womanhood. They seem to exempt their own marriage partners and progeny for whom they care.

This compensatory tendency to engage in activities specifically detrimental is inherent only in the sense that the primary cause of its development, namely the awareness of divorce referred to above, is inherent, although the attitude of the parent race or sub-race involved towards the crossbred may be a minor factor in the development of such a tendency.

This tendency of the unbalanced crossbreds, although scarcely comparable in consequence and constancy, may be likened to the tendency of the "fallen" ones to adopt an attitude of hostility towards the virtuous members of the family. However, this comparison may prove more misleading than helpful.

The crossbred who has developed such a compensatory tendency fully, so that circumstantial or educational factors may influence only the degree to which this tendency is operative, we call *unbalanced.*

Although we call this tendency of the unbalanced crossbred compensatory and may have explained amply the mode of its development, we still fail to understand the actual logical justification for the tendency. Now, apart from this tendency of the unbalanced crossbred which—though without any apparent logical justification —is the primary motive, in certain specifically deterimental activities another mode of motivation appears possible which may but enhance the effect of this compensatory tendency.

In activities designed to induce mass hybridisation, for instance, this second desire of the unbalanced crossbreds is to broaden the hybrid front and thus to secure their position as a mere common interest or common fate group. We can understand the logical justification of this motive of the unbalanced crossbreds to induce mass hybridisation, however unsound a policy we may consider it to be for all developmental groups involved, and ultimately for the crossbreds themselves. It is because of this possible additional motivating desire that a crossbred engaged in activities inducing mass hybridisation cannot be identified as unbalanced solely on this account.

An unbalanced crossbred appears to have proved unable to settle down with his fateful divorce from either parent stock. Thus, while he tends like every other crossbred to breed back and reverse the hybridisation for his progeny, unlike any balanced one he develops a tendency to find compensation and satisfaction in dragging down the parent stock of his back-breeding choice by acting to its detriment. This tendency when fully developed appears to establish the unshakable and irresistable urge to act thus unrelentingly.

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Although the development of such a compensatory tendency is determined largely by inherent factors, such as the awareness of the divorce from either parent stock, the tendency in itself is not necessarily transmitted from one generation to the next. The progeny of the unbalanced crossbred may step up on to the back-bred and non-hybrid plateau and out of the back-breeding period just as the offspring of any balanced one may do.

The crossbred, although losing specific living ability during the back-breeding period, may compensate by helping to control environmental interferences—and if such control is capable of prevailing permanently he may indeed build up specific living ability thereby. Balanced crossbreds may derive true satisfaction from contributing to such control while breeding back.

THE FAITH OF A CROSSBRED

A common faith group—whatever the faith, ideological and/or religious—would scarcely survive for long if it were not for the developmental factors inherent in the faithful, which largely determine their adherence to a particular faith. The developmental factors concerned here can be manifold and can vary considerably, from an operative degree of the basic humane social tendency, for example, to the stage of advancement in the back-breeding of the crossbred.

The unbalanced crossbreds are found among the members of many different common faith groups, while their number varies from one such group to another.

Although the discrimination of the parent developmental group involved against the crossbred may be a factor in the development of the compensatory tendency of the latter to act to the detriment of this parent race or sub-race group of his back-breeding choice,[7] it is apparent that the inherent awareness of divorce from either parent developmental group is not only the primary but also the major and decisive factor. Consequently, even if it were true that crossbreds sharing one particular faith are discriminated against more intensely than those belonging to another, any assumed correlation between the particular faith the crossbred shares and his characteristic balance of behaviour—on account of which he may be identified as balanced or unbalanced—is highly questionable.

It should therefore be clear that a crossbred's faith is not the item with which we have to concern ourselves in the most serious terms if we are to survive. Our concern is a crossbred's behaviour. We are thus concerned with the unbalanced crossbred not because of his faith, whatever it may be, but because of his behaviour as

[7] Unfortunately there is as far as I am aware no experimental or observational ground upon which to assess the extent to which such a factor may contribute, if at all, to the development of such a tendency.

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determined by his compensatory tendency to act to the detriment of the parent developmental group of his back-breeding choice. To identify the unbalanced crossbred by his faith is therefore developmentally inconsequent and misleading.

One may—with some justification—expect to identify the greater number of unbalanced crossbreds among those of the least advanced back-breeding. However, for any such identification we must rely exclusively on their respective inherent behaviour evident in the constancy with which they engage in specifically detrimental activities, and certainly not on their respective faith. Only the control of proven organised mass destructive and genocidal activities, interfering with the survival of the homogeneous majority stock of a population, would justify such identifications.

SIGNIFICANCE OF SPECIFICALLY DETRIMENTAL ACTIVITIES

Among the prevailing influential crossbreds (balanced or unbalanced) it appears to have been understood—whether rightly or wrongly—that induced mass hybridisation serves essentially and decisively both in the pursuit of broadening the hybrid front to secure their position as a mere common fate group and in that of ultimately establishing a particular social system. Further, for the crossbred the significance—as well as the consideration—of the former pursuit appears to be vital and prior to that of the latter, so that the crossbred whose conviction and/or interests make the establishment (to be facilitated by mass hybridisation) of a particular social system an unpalatable thought can on this account be expected to support induced mass hybridisation, however disadvantageous the establishment of the social system may be for him otherwise. This may explain how the broad, world-wide support for induced mass hybridisation has come to prevail.

It is evident that the thorough and unrelenting pursuit of induced mass-hybridisation on a world-wide scale is upon us. The decision to pursue such a policy appears to have been crystallised centrally and to involve global application. The kind, size and topography of multiple hybridisation resettlements and the global uniformity of integration and hybridisation propaganda in method and intensity over the last decade or so indicate this clearly.

To what extent are the crossbreds involved—whether unbalanced or not—determined to pursue mass hybridisation? It is a soundly based expectation that the crossbreds involved, if balanced, will ultimately be prepared to respect developmental consequence and disassociate themselves from such attempts.

It appears that induced mass hybridisation is now the ultimate end of the main policy of that remarkable grouping that has slowly emerged in Europe and has now come to prevail over the rest of mankind. Liberalism, socialism and communism appear to stand

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for any attainable or merely conceivable level of a largely pseudo-egalitarian common faith grouping. This is geared to individual rather than specific survival and tends to curtail specific genetical developmental progress, and it is therefore inconsistent with the natural law of increasing specific living ability;[8] it is dedicated to establishing hybrid dominance and a hybridising tyranny which will immeasurably retard the evolutionary process; and it is designed to allow a large-scale prevalence of unbalanced crossbreds with a consequence devastating to mankind.

This banner of liberalism, socialism or communism holds a promise of fulfilment not only for a large number of crossbreds but also for the non-hybrid vast number of the "wronged, deprived and unfortunate" who, although instinctively disapproving of hybridisation, are prone to embrace the *-ism*, at least for as long as they fail to realise the genetically devastating consequence of it. It is obvious that no common interest grouping, at any level, can be thought to be developmental and geared to specific survival if, under the influence of such a grouping, the unfortunate among the non-hybrids, whether White, Black or Yellow, are wronged and deprived in any considerable number.

Thus, while the banner of the *-ism*, whether liberalism, socialism or communism, attracts—and holds—the potentially faithful, at the same time it necessarily facilitates the effort to induce mass hybridisation. The *-ism* necessarily facilitates the latter effort not primarily because it tends to ignore and/or misrepresent the division of the human species into sub-specific units of irretrievably varying resources for survival, but because it allows a large measure of curtailment of developmental progress so as to maintain an ideological common faith grouping which is untenable without the prevalence of mass hybridisation. For this very reason the *-ism* must induce and maintain mass hybridisation on a large scale. Hybridisation has long been cherished as the best operative means for the ultimate establishment of the highest attainable level of the *-ism*. In other words, the *-ism* would of necessity promote and never fail to enhance the effect of arrangements inducing hybridising situations, such as racially—and sexually—differential resettlements, and mass hybridisation propaganda such as the integration and racial assimilation drive; while the effect of the latter activities unfailingly facilitates the advancement of the *-ism:* each in turn strengthening the effect of the other.

When we follow up the results of mass hybridisation over the last decade or so, it becomes apparent that the singular grouping referred to earlier as now prevailing over the rest of mankind

[8] G. Pantel, 1958, *Living Ability: Quantitative Measurement*, The Triangle, London; G. Pantel, 1964, "Determinant Selective Tendency Based on the Quantitative Unit of Measurement for Genetical Progress in Man," *Genus*, Vol. XX, No. 14, pp. 64-77; and G. Pantel, 1966a, *op. cit.*

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pursues mass hybridisation as the ultimate end, using the advancement and the banner of the *-ism*—palatable or otherwise—as the most operative means. Thus, for the developmentally qualified, unrelenting and effective propagandist, the liberal, socialist and communist drive is nothing but the means to induce mass hybridisation.

It may be expected that the ideologically faithful (whether balanced crossbreds or non-hybrids) who support the mass hybridisation drive will soon realise that on account of genetical and developmental facts[9] hybridisation devastatingly retards developmental progress. On the other hand, it is apparent that the prime determinant of developmental progress[10] ultimately allows to prevail only that social system and order which is most capable of prevailing permanently, bar minor variations, and which therefore is most likely to do so as a consequence of the same law.

Any particular social system and order usually presents considerable environmental interferences for the members of one developmental or common faith group or another. This will always have a determining effect upon differential survival. A social system is therefore most conducive to developmental progress if it takes full account of developmental facts, including the law of increasing specific living ability, the genetical and developmental consequence consistent with the same law, and the division of the human species into sub-specific groups of irretrievably varying resources (in living ability units) for survival in the face of any given comprehensive range of environmental interferences. This is so mainly because the social system and order that takes full account of such facts is most likely to prevail permanently—bar variations whose effect upon differential survival is insignificant. The developmental consequence inherent in a social system accounts for the capability of the latter to prevail permanently. From this overriding consideration we may conclude that a social system and order which takes no account of developmental facts, and which can be maintained for a period only by induced mass hybridisation on a large scale, is not likely to prevail ultimately, since hybridisation retards developmental progress, and is therefore inconsistent with the law of increasing specific living ability as applied to either of the sub-specific groups involved in the cross-mating as well as to the species as a whole.

The social life, being part of the specific life process, is subject to the same natural law, which may profitably be recalled here. This is that the actual ability of a species to survive—as measured

[9] G. Pantel, 1966b, *op. cit.*

[10] As described by the law of increasing specific living ability (see G. Pantel, 1958, 1964 and 1966a, *op. cit.*) to which we all—and indeed our specific particulate genetic units—are subject.

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either by the amount (in living ability units) of such ability a representative sample member of the species possesses or by the average ability to survive of a representative sample number of its members—increases as the life process, or any part of it, goes on in each, and in any number, of its members.

All unbalanced crossbred interference with the process that builds up the ability of a human specific or sub-specific group to survive is ultimately bound to fail. Consequently, all influence—other than the guarding instinct and the awareness of developmental facts—upon the choice of the mating partner is in the end futile, and the sooner it is made to cease the better. Nevertheless, the effect of induced mass hybridisation (while it is being attempted, while it lasts and until its effects are evident) is accountably devastating to mankind. If the findings referred to earlier are to be relied upon, any relatively homogeneous people will ignore at their peril the guiding instinct to breed within their own stock.

However much we may wish to adhere to the principle that anyone's activities should be judged on their merits, the immensity of the damage involved to the homogeneous parental majority stock of the population makes it imperative to observe the fact that among back-breeding sub-racial and racial crossbreds there are a considerable number who are unbalanced in the sense explained earlier, and so are bent on pursuing schemes designed to ensure the ultimate extinction of the parent developmental group involved.

The decisive rôle interference investment[11] appears to play in specifically detrimental activities, on the one hand, and the constancy of the circumstantial pattern that unfolds itself to the observer in such activities, on the other hand, make it imperative to make the observations in this paragraph. There is absolute freedom for anyone to employ unlimited amounts of money in the pursuit of interference with the very survival of a parent developmental group. Anyone, while maintaining complete or near complete anonymity, can operate well designed and convincingly well meaning plans to enlist support, induce conformity of opinion, set trends afoot and execute long-term schemes the operation of which makes possible an unsuspected interference that proves mass destructive. This is a broad picture of the operational pattern observed in such interference investments. Of course, the profit-making motive appears more often than not to find ample satisfaction in interference investments. However, the specific evidence

[11] The term "interference investment" is used here to describe any employment of means of exchange or of equivalent material values to initiate, support or facilitate specifically detrimental activities, whatever the declared purpose of the organisation involved, whether it is explicitly profit-making or otherwise, and whatever its character or status. The primary requirement for the identification of a suspected interference investment is that the motive or at least the main consideration of the investor is the pursuit of results detrimental to the parent developmental group involved.

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referred to earlier shows unequivocally that the unbalanced crossbred engages in activities injurious to a parent developmental group for no financial consideration or personal advancement.

Anyone, whatever his genetical make-up—whether a non-hybrid or an unbalanced or well balanced back-breeding crossbred—and in whatever capacity he may operate in the community, may be in the paid, full-time or part-time service of such an interference investment without realising the interference pursued by the investment.

Roughly approximate quantitative assessments show that the size of the interference involved in such activities as those inducing mass hybridisation—in actual cumulative damage to the homogeneous majority stock of the population concerned—is large enough to outweigh by far the value of any other possible comparable damage.[12] The life process of a species such as mankind, or of a sub-specific unit such as a race, is a sequence of events—whether major, genetical and developmental, or minor and rather short-term survival efforts—which are subject to the natural law of increasing specific living ability.[13] Therefore, any progress of such a process is measured by the amount of resources for survival gained.[14] According to the assessments referred to, the amount of resources for survival (in living ability units) which the back-breeding choice parent race loses by a single hybrid birth is prohibitively immense.

It should be clear that the struggle for progressive development of genetically homogeneous stocks, which is identical with the struggle for the specific survival of mankind, is not one between crossbreds and the rest. It is between the whole community and the able, influential, *unbalanced* crossbreds who have been fighting for a long time a genocidal battle against the rest—the well balanced crossbreds and the sub-specifically bred non-hybrids, whether non-crossbred or back-bred.

Does induced mass hybridisation increase the rate of its own advance? If so, it is progressively suicidal for the homogeneous stocks involved. From my observations in relevant investigations to which reference has been made earlier it is apparent that the positive correlation is considerable between both the pressure of mass hybridisation—as measured by the rate of hybrid births as well as by the amount of inducing force applied—and the length of time over which hybridising influence is exercised, on the one hand, and the rate of involvement of members of the higher and most able intra-racial variation groups in cross-mating and back-cross-mating, on the other. This is the decisive factor which accounts for the consequence that induced mass hybridisation increases the rate of its own advance and is, therefore, progressively suicidal for the genetically homogeneous stocks involved.

[12] G. Pantel, 1966b, *op. cit.*
[13] G. Pantel, 1958, *op. cit.*
[14] G. Pantel, 1958 and 1964, *op. cit.*

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Consequently, if induced mass hybridisation continues, time is inevitably the grim and decisive power index in any formula that may give the numbers of F_1 hybrids, the extent of hybridisation of homogeneous people and the resulting loss in specific ability to survive after a given time.

Of course the fundamental reason for which hybridisation in itself is suicidal to either of the races involved has been shown[15] to be a genetical and developmental consequence.

It has been shown that specifically detrimental—genocidal—activities, and those inducing mass hybridisation in particular, constitute a progressively effective interference with the survival of the sub-specifically bred. Is this progressive interference with their survival, resulting in their ultimate extinction, identical with a menacingly progressive interference with the specific survival of mankind? In other words, is induced mass hybridisation a menacing interference with specific survival?

The evidence of some detectable genotypically determinant activity of recessives is conclusive. Therefore the effect of hybridisation that consists in increasing the number of heterozygously produced characters involving unfavourable recessives in the population being hybridised *alone*[16] accounts for an unequivocally affirmative answer. Further, the following observations may profitably be made here.

Varying degrees of developmental deterioration and reduction in survival rate in the F_2 generation of experimental crosses have been observed. Generally, where such deterioration in F_2 segregants of casual crosses prevails, such prevalence can be expected to check further cross-breeding and thus safeguard the development of the two genetically homogeneous parent stocks involved as sub-specific units. However, the family out-breeding and especially the back-breeding of hybrids practically preclude the occurrence of an F_2 generation in man. This tends to prevent the effect a deterioration in the development of human F_2 segregants would have from materialising.

The relative rate of mortality and morbidity in the offspring of incestuous (brother-sister and father-daughter) matings has been recently enquired into, on a small scale, and found to be about four times that observed among the offspring of unrelated marriages. According to reported results, over 60 per cent of the offspring of incestuous unions have no chance of survival. The number of the incestuously conceived that were followed up in these studies was, however, very small. It is doubtful whether such studies can be made on a scale large enough to show conclusive results.

As far as I am aware neither the genotypic homogeneity or otherwise of the families involved in the incestuous unions nor the genotypic identity of the offspring was enquired into in these

[15] G. Pantel, 1966a and 1966b, *op. cit.*

[16] G. Pantel, 1966b, *op. cit.*

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studies. One would, of course, expect any hybrid among the incestuous offspring to have been most severely affected and to be among the totally non-viable, because the rate of mortality and morbidity in the offspring of any form of inbreeding (such as that involved in incestuous or first-cousin matings, for example) depends largely on the homozygosity in the offspring of one or more recessives that are fatal, or otherwise manifestly deleterious when homozygous, and are carried by both parents in the heterozygous state. The same rate therefore depends on whether or not the respective mother carries one or more of such unfavourable recessives which are homologous to those carried by the father—homologous in the sense that, when homozygous in the offspring, they control the unfavourable development of a given trait and thereby cause a given abnormality or defect. Among such abnormalities, defects or diseases are malformations, muscular dystrophy, deaf mutism and various degrees of mental deficiency or retardation, to name a few, and they involve more or less severe or fatal functional impairment.

The same rate of morbidity and mortality in the incestuous or other consanguineous offspring also depends on the number of such homologous unfavourable recessives that are carried in the heterozygous state by both of the respective parents.

If the probability of transmission to the offspring of such an unfavourable recessive by both of the parents carrying it is $\frac{1}{4}$, the probability of one such transmission occurring—and therefore the probability of a deleterious recessive homozygosity and consequent morbidity or mortality occurring at all—is $\frac{1}{2}$ when both parents carry two such homologous unfavourable recessives each.

Let us recollect that in terms of genetical and developmental consequence the only measure by which we can value inbreeding or outbreeding is the specific living ability built up or lost thereby. It is for this reason that breeding out of a sub-specific developmental group or race is deleterious, as much as it is favourable to breed within such a group, and where this is the case such a group is a race in developmental terms.[17] By contrast, any degree of inbreeding may for the same reason have little or no unfavourable consequence, depending on the genotypic homogeneity of the population involved. The consequent increase in homozygosity can be expected to be favourable as long as it does not involve a deleterious recessive, which is the more unlikely the more genetically homogeneous is the population concerned.

Whatever the form of the inbreeding or outbreeding, whether in or out of the family, the tribe or the race, it always increases heterozygosity and reduces homozygosity (outbreeding) or vice versa (inbreeding). Now, the greatest increase in heterozygosity is realised by breeding out of the race—where the distinction of the races

[17] *Ibid.*

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involved is valid in developmental terms,[18] of course. There also the greatest number possible of unfavourable recessives are sheltered by favourable dominants in the surviving and often vigorous crossbred progeny. The crossbred part of a population therefore not only shows the highest measure of heterozygosity but also necessarily carries the greatest number of unfavourable recessives in the heterozygous state.

Consequently, if the parents of incestuous or other consanguineous offspring were F_1 hybrid brother and sister or first cousins descending from a cross between two races, such parents would each carry the greatest number of unfavourable recessives homologous to those carried by the other, and both would be more likely to transmit one or other recessive homozygosity trait—abnormality or defect—than any non-hybrid parents would who were related to each other just as closely.

Human crossbreds survive as such only until they have bred back, and only by way of breeding back into either parent race—which, of course, means that they do not ultimately survive at all as crossbreds. Apart from the relevant evidence in this section, my findings concerning the tendency of back-breeding[19] establish this beyond doubt. Of course, the back-breeding of the hybrids, as long as it lasts, makes their survival possible and gives the misleading impression that crossbreds are capable of surviving as such, although they ultimately survive only as back-bred individuals and not as hybrids.

In man, the opportunity to observe an F_2 generation scarcely offers itself. Furthermore, the F_1 hybrid, keenly breeding back into either parent race or sub-race, as the case may be, may only very rarely, if at all, choose his mating partner among similar hybrids. In the rare cases where this does happen the result is more often than not a decline similar to that observed in the F_2 generation of various experimental crosses. Again, where a crossbred at a more or less advanced stage of back-breeding happens—under circumstantial influence—to mate with someone who is of the same or similar hybrid origin and may be equally advanced in back-breeding of either choice, the result is more or less similar. This hybrid-borne developmental deterioration has been traced to two contributory causes:

1. The increased average number of unfavourable recessive alleles occurring in the hybrids and the correspondingly higher average frequency of similar recessives occurring in back-breeding cousin marriage partners than in non-hybrid ones—on the basis that an equal average load of unfavourable recessives is carried by each of the homogeneous parent stocks involved in the cross-mating from

[18] *Ibid.*

[19] G. Pantel, 1966a, *op. cit.*

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which both cousin marriage partners originate. This comparatively high average frequency of occurrence of similar unfavourable recessives is much in evidence in back-breeding cousins—more or less irrespective of their stage of advancement in back-breeding—and to some extent also in unrelated hybrids of similar origin. The result of such a comparatively high average frequency of occurrence of similar unfavourable recessives is, of course, that the children of such back-breeding cousin and similar marriages are most likely to carry a comparatively large number of unfavourable recessives in the homozygous state and to show physical and/or mental deterioration and decline as a consequence.

2. The prevailing deleterious hybrid-borne recombinations of allelic pairs. The prevalence of specifically deleterious effects of hybridisation evident in the children of back-breeding cousin and similar hybrid marriages may to some minor extent also be due to the fact that any benefit of hybrid-borne favourable heterozygosis and vigour, which may otherwise have obscured the actual developmental decline, has receded.

These two causes determine the hybrid-borne developmental deterioration observed in the offspring of back-breeding cousin and similar hybrid marriages. With regard to both of these causes the following observations may advisably be made here. Some research has been carried out into cousin marriages without apparent reference to the actual origin of the families studied. In fact, any striking developmental deterioration observed in such investigations can be expected to be a result of a marriage between back-breeding cousins, and not of a non-hybrid cousin marriage. The results of large-scale studies of first-cousin marriages reported from various countries bear this out when compared with each other.

Some degree of deterioration may be expected in the offspring of a non-hybrid cousin marriage, since any sub-specifically bred individual may carry some occasional unfavourable recessive or other. However, an increase in the average number of unfavourable recessives is the salient feature in a population being hybridised.

The cause and effect relationship between the comparatively high average frequency of occurrence of similar unfavourable recessives in the back-breeding cousin and similar hybrid marriage partners, on the one hand, and the developmental deterioration observed in the offspring of such marriages, on the other hand, is by no means just another theoretical premise. It is the premise applied by G. H. Shull and E. M. East to utilise the phenomenon of hybrid vigour by inbreeding followed by controlled hybridisation (between 1907 and 1910), which later led to the development of the inbred-crossbreeding seed corn industry of the United States of America involving a multi-million dollar investment. This all-pervasive premise has also been confirmed, as applied here, by the

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very consequence it underlies, namely, by the instinctive preference of hybrids and non-hybrids alike for a mating partner outside their own family, and perhaps to some extent also by the fact that cross-breds of similar genetical origin instinctively tend to avoid mating with one another, even if it means not mating at all. Such unconditioned response or instinctive behaviour is doubtless the constantly prevailing consequence of what is built into the properties of the particulate genetic units and their interactions controlling the building up of specific ability to survive—which, significantly, is the *life* anyone lives, hybrid and non-hybrid alike, always subject to the natural law referred to earlier.[20] Knowledge and experience of developmental deterioration observed in the offspring of non-hybrid cousin or back-breeding cousin and similar hybrid marriages —due to either or both of the causes mentioned above, as the case may be—can only enhance and confirm the justification of this unconditioned instinctive behaviour.

As has been explained, the hybrid-borne developmental deterioration observed in children of back-breeding cousin and similar hybrid marriages has been found to be the combined effect of the two causes just described. The second cause, we may recall, consists of the prevailing deleterious hybrid-borne recombinations of allelic pairs. The specifically deleterious effect of hybridisation due to this cause combines with the effect due to the first cause to produce the hybrid-borne developmental deterioration observed. We arrive at this conclusion on the grounds that particular distinct kinds of hybrid-borne physical and mental deterioration have been observed to recur in the offspring of back-breeding cousin and similar hybrid marriages where the mating partners are of a particular hybrid origin, while these distinct kinds of deterioration rarely occur in children of such marriages of other hybrid origin and scarcely ever in the offspring of non-hybrid marriages or non-hybrid cousin marriages.

An investigation is being carried out by the writer into the genetical family background of the offenders involved in exceptionally unaccountable capital offences committed in the United Kingdom over the last fifteen years. These are cases which have aroused public perplexity and concern, and in which, while the offenders were found otherwise fit to plead, the absence of a motive accountable on logical and commonsense grounds was the salient feature. From the scanty evidence obtained so far it has become apparent that a considerable majority of the offenders convicted in these cases were the sons or daughters of parents who, at a somewhat advanced stage of back-breeding, have failed to follow the tendency to breed back into the parent developmental group of the back-breeding choice of their respective F_1 hybrid forbear, and have

[20] G. Pantel, 1958, *op. cit.*

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mated with each other, whatever the inherent and/or environmental influence on their choice may have been that has not proved positively conducive to specific survival.

Now, assuming that the progressively advancing induced mass hybridisation wiped out the sub-specifically bred individuals (whether non-crossbred or back-bred), a marriage of a kind more or less similar to the one referred to above would be the only choice left for everyone. This would obviously imperil specific survival. On the same grounds, any advance towards the ultimate extinction of the sub-specifically bred—resulting from any kind or number of genocidal activities—imperils specific survival to an extent increasing progressively with the advance.

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Book Reviews

AFRICA IS MY WITNESS

By Vusamazulu Credo Mutwa. Blue Crane Books, Johannesburg, 1966. Pp. 344.

In this sequel to *Indaba, My Children*, which was fully reviewed in THE MANKIND QUARTERLY (Vol. VI, No. 3, January-March 1966, pp. 155-166), Mutwa—who considers himself part Nguni (Zulu) and part Bushman—continues his folk-tales of the Bantu.

Bantu, Bushmen, Hottentots, Arabs and Portuguese figure in *Africa Is My Witness*, but it does not contain any extensive attempt to trace the ancestry of the Bantu and other peoples, and so it contributes little of ethnological or historical value towards unravelling their origins. However, in so far as its subject matter seems to relate largely to South Africa, and Arab slave raiders based on their own stone walled "towns" come into the account, it does contain information of some value, since it indicates that in the Bantu folk memory there remains some knowledge that these raiders reached very far to the south, where they utilised stone enclosures of some kind for their temporary camps. This could explain quite a number of the roughly built dry-stone wall enclosures found, for instance, in north-eastern Rhodesia, a region to which Arab slave raiding could very easily have penetrated.

The last chapter of the book is entitled "Hail to Thee, White Man!" It is in this that most people concerned with inter-racial relations will find considerable food for thought. There is little doubt that Mutwa echoes the heart-felt yearnings of the Bantu—and probably of all peoples who have not been deprived of their own cultures—to live among themselves. Writing in the London *Sunday Observer* on the 7th of May 1967 the Director of Housing of the English city of Leeds, in rebutting a charge of racial discrimination against West Indian and other immigrants in the allocation of housing, said that the majority of these people have a compelling desire to remain together in one particular area of the city. In view of this it would seem that the desire for separate association is evident even when the members of the intrusive foreign stock have lost their own culture and know no other language than that of the people of different race among whom they have come to settle. That being so we can understand Mutwa's words (p. 325):

> I do not want to use the same entrances and facilities at stations and post offices as the White men use, as little as I wish to stand with them in the same theatre queue. . . .
>
> I have no wish to be turned into a black White man or a white Black man. . . . I do not wish to live the sort of life that the White man leads—a life of tension, fear and ceaseless worry; a life of competition and rivalry—a life of selfish ambition and of "doing unto others before they do unto you." Yes, the White man can keep his way of life. . . . I do not wish to have ulcers in my belly; the White man can keep his coronary and cerebral thromboses. The White man can keep his way of life with my fullest compliments. But he must never ask or expect me to share it with him.
>
> Racial equality is not synonymous with racial amity—in fact, it is mostly the direct opposite: racial enmity is directly proportional to racial equality. The more equal two races are, the more readily they rub each other up. . . .
>
> And as for intermarriage—the very thought that I should be married to a woman of any other race is enough to give me a nightmare. I want my wife to bear me stalwart Bantu sons and daughters to whom I can teach

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Tribal Law and whom I can induce to honour our tribal heritage. I cannot imagine my home filled with soulless halfbreeds wearing jeans and doing the "rock and roll" morning, noon and night, or playing records of Elvis Presley and the Beatles, and calling me "daddy-oh."

There is much more meat than this in *Africa Is My Witness*. Naturally, Mutwa shows his prejudices in favour of his own stock, and he is very critical of the White man and has an undying hatred of the Arab. In fact his views are parallel with those of the members of any race who have regard for their own breed and its laws, customs and traditions. He strongly opposes those who declaim the supposed aspiration of the Negroid peoples—namely, integration. This book should be read and studied by many of our protagonists for this chimera which has already wrought so much havoc, and bids fair to pile racial misery upon racial misery. Only those whose minds are closed by the doctrinaire prejudices they entertain—arising from their espousal of Lamarckian utopianism or its political counterpart, Marxism—can remain unaffected and unmoved by the pleas of Vusamazulu Credo Mutwa in this his latest book. He is perhaps the most literate Bantu or Negro of all time, and he has a right to be heard.

PALENQUE: THE WALKER-CADDY EXPEDITION TO THE ANCIENT MAYA CITY, 1839-1840

Collected and edited by David M. Pendergast. University of Oklahoma Press, Norman, Oklahoma, 1967. Pp. 213, 36 plates. Price $6.95: 56s.

This account is drawn mainly from the diary of Lieutenant John Herbert Caddy, R.A., who in 1839 and 1840 took part with Patrick Walker, secretary to the superintendent of the Settlement of British Honduras, in the first official government expedition organised for the exploration of the ruins of Palenque. This entailed a tortuous journey up the Belize River—in what was in some respects a race against the well known expedition undertaken by John Lloyd Stephens and Frederick Catherwood. Caddy was not only the diarist but also was responsible for paintings many of which are considered better than those made by Catherwood on his expedition.

This book is of interest not only because of the ruins which they went to study, and the illustrations which Caddy made, but also for the account of the conditions which they experienced during their expedition some 128 years ago. It has been most competently edited by David M. Pendergast, who is assistant professor of anthropology at the University of Utah, and field director of the Royal Ontario Museum British Honduras Archaeological Expedition.

THE DANCING CHIMPANZEE: A STUDY OF THE ORIGINS OF PRIMITIVE MUSIC

By Leonard Williams. André Deutsch, London, 1967. Pp. 104, line drawings in text. Price 21s.

Leonard Williams sets out to show that early man's music did not arise from the cries and drumming actions observable among the primates, as suggested by Darwin. He argues that this is a misunderstanding of the nature of music, which is based on rhythm rather than melody, and he seeks to show that the apes, for instance, have little understanding or appreciation of rhythm.

Most of the examples he cites refer to monkeys (on which he is an expert—he runs the Murrayton Woolly Monkey Sanctuary in Cornwall) rather than apes, and this may perhaps militate against his arguments to some extent. However, there must be much truth in his view that art and music arise from a self-consciousness which has ramifications in the desire to know, and to appease, the mysteries which early man faced.

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